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THE WAY

—OF—

SALVATION.

Being a series of short articles on subjects pertaining to Salvation as revealed in the Word of God.

—BY—

D. L. WILLIAMS.

"But the salvation of the righteous is of the Lord: he is their strength in the time of trouble." Ps. xxxvii: 39.

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PREFATORY REMARKS.

ALTHOUGH an honest investigation on the subject of salvation is a matter in which all believers in God's revealed will, doubtless, feel more or less interest, yet in consideration of the fact that many able Christian preachers have labored quite extensively in the cause of their Master—setting forth the truth as it is revealed in the gospel of Christ, it may be deemed by some, as being presumptuous in me to attempt to add anything on this subject, with a view to benefiting anyone. But we should also consider the fact, that all good preachers insist that all accountable beings to God should study the Bible for themselves, and act for themselves, regardless of humanly devised theories. This being true, we decide that, if we have been led to take their advice, we are fully justified in giving to the reading public, the result of our investigations.

If the following little work fails to accomplish that which is claimed as the title indicates, it ought to die. But, if it is found to be sustained by the divine teachings, we trust it may live to aid in support of divine truth, and benefit a few at least of the many who desire information regarding their eternal salvation.

If in our investigations we oppose the views of any reader, we trust he will not become offended. We have written many things contrary to *our own* past notions of what it takes to constitute acceptable service to God, and the only consistent course for us to pursue, is to accept the plain teachings of God's word, confide in his promises, and leave the final result with him.

AUTHOR.

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THE WAY OF SALVATION.

CHAPTER I.

GOD'S REVEALED WILL TO MAN.

WE presume it will be conceded by all who believe the Bible to be God's revealed will to man, that a knowledge of the way of salvation is of the highest importance to mankind. It is essential to the happiness of all human beings in this life and in the life to come. The enjoyment of life in any age depends upon the state of civilization. The highest state of civilization that can be reached by man, is based upon the directions of the divine standard. But this divine standard cannot be used as a basis for civilization without a knowledge of its teachings. It will add nothing to our happiness simply to claim to believe in its teachings, without a knowledge of them. Hence the importance of studying the word of God is readily seen. But in considering the above facts, we are led to the thought, that it is surpassingly strange, so many persons living under the light of the gospel of Christ, neglect one of the most important duties devolving upon them in this life. Every person should study the revealed will of God, with a view to knowing just what it con-

tains. They should study it in order to learn just what God requires of them, what he has promised them, and the conditions upon which the promises are made. They should study it for themselves, and not depend altogether upon others, as many do, to teach them their duty to God. A failure to study the word of God with a proper motive creates division; division creates parties, and parties create confusion and strife. Hence, we find the civilized world teeming with religious creeds and parties warring one against the other, each claiming to be right, and claiming to be guided by the same book. Such work is detrimental to the cause of Christianity, and is daily food for skeptics. How can such confusion be avoided? We answer, it cannot be avoided so long as men differ so widely with reference to what it takes to constitute acceptable service to God. But if all will measure their claims by the divine standard, study it with the same confidence in what it teaches that they have in many other histories, many conflicting theories of worship will cease to exist, and the church of God will be exalted rather than debased.

We understand the Bible to contain all that is revealed to man with reference to salvation. This being true, all the instructions necessary to a knowledge of the way of salvation may be obtained from the holy scriptures. They were

commended by Paul in his epistle to Timothy as follows: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii: 14, 15.

From the above we learn that a knowledge of the holy scriptures is wisdom unto salvation. But we understand that there is but one way of salvation revealed to man; hence any wisdom not derived from a knowledge of the holy scriptures will not lead unto salvation.

Paul further states, that "All scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 16th and 17th verses.

In view of the above facts, it is quite evident that salvation from sin is procured only through a knowledge of, and in obedience to, God's existing law of inspiration revealed to man, which is the gospel of Christ. True faith in Christ comes only through a knowledge of his gospel. A faith predicated upon a false theory may be imbibed by persons who refuse to study the word of God. It is, therefore, the duty of all who claim to be worshipers of God to examine

themselves whether they be in the faith. They should measure their faith by the divine standard. This is the only guide by which to be directed into everlasting life.

The holy scriptures are divided into what are known as the Old and New Testaments. The Old Testament is composed of history, law and prophecy, including instructions in righteousness, admonitions, etc. In this Testament we have the history of creation, of the garden of Eden, of the fall of man, of the flood, of the Tower of Babel, of Abraham's call, of his journey into a strange land, of the life of Joseph, of the bondage of the children of Israel in Egypt, of their deliverance through Moses, who was appointed and directed by the power of God, and of their travels in the wilderness unto the land of promise. We find the law of God, as revealed unto them, by which they were to be governed, and many instructions by which they were led to obey God. In this Testament we find many prophecies concerning the great blessings that were to be revealed and enjoyed in the future.

The New Testament is also composed of history, law and prophecy, including many admonitions and instructions in righteousness to all who are required to worship God under the gospel dispensation. In the books of Matthew, Mark, Luke, and John, we have the history of

John the Baptist, who was a prophet sent from God, and whose mission was to prepare the way of the Lord by making ready a people to receive the glad tidings of salvation which was at hand and ready to be revealed to the world according to the promise of God. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." . . . . "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii: 1–6. Hence, John's mission was not to establish the kingdom which he preached, but it was to make ready a people prepared to receive it, when it should be established through the true Light. John was not that Light, but was sent to bear witness of that Light. See John i: 6–9. In these books we have the history of the birth of Christ, the only begotten Son of God, who is that Light which was to come, of his life and ministry, of his death, burial and resurrection, and of his directions to his followers. In the book of the Acts of the Apostles, we have a history of the establishment of his church after his ascension to the Father. We

have his law of induction into his church, and the law by which the members are to be governed. Then follow the letters of advice and encouragement to the various congregations composing the body of Christ on earth. After which we have "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i: 1–3.

By reading the words of this prophecy we learn that it is necessary to overcome evil in order to receive everlasting life. See 2d and 3d chapters. We learn that it is necessary to do the commandments of God in order to have right to the tree of life and enter in through the gates into the city. See 22d chapter, 14th verse. And in the 7th verse we have the following: "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." But as the sayings of the prophecy of this book require obedience to God's law, and as his law is the gospel of Christ, it is evident that those who refuse to obey the gospel of Christ fail to keep the sayings of the prophecy

of this book. If any man teach that salvation from sin is obtained without obeying the law of God ordained to this purpose, he takes away from the words of the book of this prophecy. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book." 19th verse.

Now, in view of the above facts, it is quite evident that all responsible beings to God should carefully study his revealed will to them, and confine themselves to its requirements. They have no promise of a blessing for any worship that is contrary to the teachings of the gospel of Christ. There are various classes of worshipers who are devoted to the cause they advocate, and earnestly strive to exalt their theory of worship. Many kind and benevolent persons may be found among all these classes. They perform many deeds of kindness in their liberality toward those who stand in need of assistance, which is God's order when performed as he has directed. His blessings will surely rest upon them in their work, when performed in this manner. But in view of the fact that many persons perform many deeds of kindness while in a state of rebellion against God, it is quite evident that a person may perform many good deeds in this life in a manner that they will fail to receive the blessing promised, because they fail to perform the work as God has directed.

When Moses brought forth the water of Meribah from the rock in Kadesh, he performed an act which God required of him, and in this act his people received a blessing; yet Moses did not perform this act in the manner in which God had directed, and for this act of rebellion he was not permitted to enter the land given unto the children of Israel. "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it thou shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin." Num. xxvii: 12–14. See 20th chapter.

In view of the above fact, we conclude that it is necessary to obey God as he directs in order to secure his blessings. Then how important to study the word of God in order to know what he requires us to do and how it is to be done.

In the following work we desire to impress upon the mind of the reader the importance of searching the scriptures in order to know the will of God with reference to salvation. Jesus said upon one occasion to the unbelieving Jews: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v: 39.

In our investigations we also desire to place before the mind of the reader, the place where God has recorded his name and blessings, and the way to reach them. And in order to accomplish our task, it is necessary that we confine ourselves to reason and the revelation of God, regardless of any theory to the contrary, although it may be earnestly advocated by many kind friends. A knowledge of the way of salvation, as revealed in the holy scriptures, must be received into honest and good hearts, that they may be purified by faith. By this we understand that the mind must be fully prepared to receive the teachings of God's word, although they may condemn some cherished theory that may have been imbibed through the influence of man.

We understand that the leading, or primary object of God's dealings with man, is to bring him to perfect obedience to his divine law. Man was created for the purpose of honoring his creator by rendering implicit obedience to his will, and not for the purpose of sinning against him, and then obeying law simply to receive a blessing. When he was created, he received the law of God, and implicit obedience to this law was required, and there was no law of pardon connected with it; for he violated the law and was expelled from his first estate. We therefore con-

clude that the nature of obedience to this law given to man in his primitive state, was similar to that of angels.

After man fell from his primitive state of purity, God devised a means for his redemption, that he might be restored to the privilege of serving him, but not to the privilege of dishonoring him by refusing to obey his laws with impunity. But, as perfect obedience is the primary object of God's dealings with man, and, as man became a sinful being, wholly incompetent to render such obedience, a mediator became necessary between God and man, which was given in Christ, and a law of pardon was instituted to meet the requirements of the weakness or inabilities of man. Had it not been for this merciful act, all humanity would have been forever banished from the presence of God and his holy angels, because of the offense of Adam. Hence we find the promise of salvation through Christ made prominent in connection with the law of God, as revealed to man.

Faith in God and his promises, is the legitimate source of encouragement that prompts mankind to obey him. While persons should endeavor to obey the law of God, and should do so with a desire to honor him as their creator and preserver, yet it is quite evident that his promises are valid inducements to acceptable

obedience to his law, and that faith in his promises is made necessary to such obedience.

It is his promise with reference to the salvation of poor fallen man, that testifies to his love for them, and it is his love that constrains us to honor him. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v: 14, 15. "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." 20, 21. Hence Christ became mediator between God and man, by which man's obedience is made acceptable and counted unto him for righteousness. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." vi. 1. We therefore conclude that it is necessary to obey the laws of God with a desire to honor him, and with full faith in his promises.

Viewing the subject of salvation in this light, we are unable to decide that a person may acceptably obey any requirement of God's law

as revealed in the gospel of Christ, in the absence of either of the above purposes. Both are explicit requirements of God, connected with acceptable obedience. Salvation from sin and salvation in heaven are promised in obedience to law through faith made acceptable by the blood of Christ. Hence, works without faith are dead; and as hope depends upon faith, obedience without faith is without a hope. But faith without works is dead also. Hence a hope of eternal salvation predicated upon faith without works is vain. It is evident, therefore, that true hope is predicated upon faith which worketh by love, and is made sure and steadfast by the promise of salvation through the blood of Christ

We now kindly invite the attention of the reader to the following investigations.

CHAPTER II.

THE TWO COVENANTS.

THERE are two fundamental doctrines taught in the world with reference to salvation from sin:

1. Salvation or justification from sin by faith made perfect by works, by which is meant that sinners are made free from sin by the intercession of Christ on the condition of obedience to law through faith.

2. Salvation or justification from sin by faith without works, which is also called justification by faith only, by which is meant that sinners are made free from sin through faith independent of obedience to law or works.

Therefore the advocates of both doctrines agree with reference to salvation depending upon the intercession of Christ, but differ respecting the conditions upon which Christ saves.

Now it is evident that both of the above doctrines cannot be true. And in order to know the truth with reference to this matter, it is necessary to study the revealed will of God and abide by its directions.

We learn that the nature of the Jewish covenant was such that implicit obedience to all the requirements of the law was necessary to the enjoyment of the blessings promised. Moses, when exhorting the Israelites respecting their duties to God, said: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers." Deut. viii: 1. "Beware that thou forget not the LORD thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." 11th verse. "And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." 19th verse.

From the above it is readily seen that God required implicit obedience to his commands in order to the reception of his blessings under the Jewish covenant.

But it is equally as necessary to obey the laws of God under the new covenant as it was to obey the laws of the Jewish covenant. James said: "But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i: 25.

Hence the redemption that is in Christ does not release man from the necessity of obedience to law in order to salvation, but releases him from serving under one covenant (Jewish), and binds him to the requirements of another, which is the perfect law of liberty (gospel).

But it may be asked, "If the Jewish covenant was God's law to man, why the necessity of a change of the law?

"For the priesthood being changed, there is made of necessity a change of the law." Heb. vii: 12. Jesus was "made a high priest for ever after the order of Melchisedec." See Heb. vi: 20. It appears that Christ, the great high priest, was represented in the time of Abraham in the person of Melchisedec. He was a king and also a priest of God. His descent was not counted from the sons of Levi, who gave attendance at the altar of the Jewish tabernacle, for he is described as being "without father, without mother, without descent, having neither beginning of days nor ending of life, but made like unto the Son of God, abideth a priest continually." Heb. vii: 3.

From this we conclude that Christ was represented in the person of Melchisedec all along the line, apart from the Jewish covenant, which "was added because of transgressions, till the seed (Christ) should come, to whom the promise

was made," after which he became high priest after the order of Melchisedec, and not after the order of Aaron. But the Levitical priesthood, which was after the order of Aaron, was a type of Christ also; for those priests offered sacrifices that set aside the sins of the people and their own sins until Christ, when he bore them away upon the cross. It is evident, therefore, that Christ was represented by two orders of priests, which typified the intercession of Christ for the sins of the whole world.

But why the necessity of a change of the priesthood?

Because the law under the Levitical priesthood could not give life; "for, if there had been a law given which could have given life, verily righteousness should have been by the law." See Gal. iii: 21. "For the law [of Moses] having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. x: 1. "And every priest standeth daily ministering and offering sacrifices, which can never take away sins. 11th verse.

Why could not the law of Moses give life? Paul said: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in

all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident; for the just shall live by faith." Gal. iii: 10, 11. By which is meant the faith of the gospel.

What was the nature of the law of Moses which deprived the sinner of being justified by it?

In order to explain this it is necessary to note the condition of man after the fall. Paul said: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that when I would do good evil is present with me. For I delight in the law of God, after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. vii: 18–23.

From this we learn that there are two controlling elements or principles in man, one warring against the other. One is inclined to evil, the other to that which is good. Paul describes the former as belonging to the flesh or mem-

bers, and the latter as belonging only to the mind. This principle of the flesh, or members, is also called "the law of sin," the "carnal mind," etc. No person can serve God with the carnal mind, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii: 7. But Paul also said: "So, then, with the mind I myself serve the law of God." See Rom. vii: 25. We do not understand the above to teach that two distinct minds exist in man, but when the desire to do evil controls the mind it becomes the carnal mind, and when the desire to do good controls the mind it becomes the spiritual mind, which is clearly shown by the following: "For to be carnally minded *is* death; but to be spiritually minded *is* life and peace." Rom. viii: 6.

Now, it is evident that the conclusion of this matter is, that the principles of good and evil exist in man; that they are warring one against the other, each striving to possess full control of the mind; and in order to be free from sin the mind must be controlled by the principle which tends to that which is good to the exclusion of that which is evil. Hence, when the sinner accepts that which is good and acceptable in the sight of the Lord, and serves him with the mind, he is made free from sin.

But we understand that the nature of the law of Moses was such that no person who possessed the sinful nature of carnality could be justified by it; and as this sinful flesh could not be made subject to the law of God, it was impossible for the Jews to bear the yoke that was put upon them. Hence the great necessity of the Son of God coming in the likeness of sinful flesh, and condemning this sin in the flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. viii: 3. Hence Christ condemned sin in the flesh, by which we understand that he fully satisfied the law for man with reference to the sin of the flesh, by which he made the way possible for man in sinful flesh to be justified in the sight of God in obedience to law.

Paul said: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii: 24, 25.

Christ did for man that which man could not do for himself. He fully satisfied the demands of the law of God for man, and placed him under a law, in obedience to which the righteous-

ness of the law might be fulfilled in man. For he condemned sin in the flesh "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii: 4.

How is the righteousness of the law of God fulfilled in us?

Christ fulfilled the law for us, and his righteousness is counted unto us all who walk after the Spirit.

How do we walk after the Spirit?

By following the directions of the Spirit.

How does the Spirit direct?

By his law. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii: 2.

If the law of Moses could not give life, why was it imposed upon his people?

"It was added because of transgressions till the seed should come to whom the promise was made. See Gal. iii: 19. "Moreover the law entered that the offense might abound." See Rom. v: 20. What offense? The offense of Adam. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore, as by the offense of one, *judgment came* upon all men to condemnation, even so by the righteousness of one *the free gift came*

upon all men unto justification of life." Rom. v: 12, 18.

From this it is evident that the law of Moses was added in order to convince the world that they were under the condemnation of the offense of Adam, and that their eternal salvation depended upon obedience to law, made acceptable by the righteousness of Christ being imputed unto them. See Rom. iii: 19, 20.

Now it is evident that obedience to law is the only principle by which man can worship God and receive the promised reward. God is perfect in all his ways; hence all his laws are perfect. Man became corrupt by sin. God gave perfect law to imperfect man. This law, which was ordained to life, was made death to man; for it was ordained to lead him to Christ by convincing him that he was dead in sin, and unable to acceptably obey God without the intercession of Christ.

This grand truth reveals to poor, fallen man the great love of God for him, when by faith he accepts the fact that God sent his only Son to do that for man which man could not do for himself because of the offense of Adam. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John iii: 16.

Now, in view of the foregoing evidence on this subject, we are forced to conclude that Christ did not redeem man from the necessity of obedience to the law of God, but by his intercession man was redeemed from his fallen state, in which it was impossible for him to serve God acceptably, and restored to the favor of God, under which he can be saved in obedience to law.

This intercession we understand to be the debt that Christ paid for man. Man could not possibly pay the debt for himself; hence his salvation wholly depended upon the mercy of the Son of God. And as the law of Moses was given in order to convince man of his indebtedness and of his inability to pay the debt, it was taken out of the way when Christ paid the debt, and a perfect law of liberty was given in its stead.

It is, therefore, quite evident that man's obedience to the gospel requirements is no part of the debt which Christ paid. Obedience to God's law was a duty that man owed to him in honor to his name even before the debt which Christ paid was incurred. Angels are in actual possession of eternal life, yet we understand that they are subject to the law of God, and implicit obedience to this law is required. A failure to comply with their law would disinherit

them, which is shown by the following: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment," etc. 2 Pet. ii: 4.

The same might be said of man if Christ had not interceded for him. Man failed to keep his first estate; but by the intercession of Christ he is reinstated to the extent of being placed back under the favor of God, where obedience to his law will be accepted. Hence, Christ paid *all* the debt incurred by the return of sinful man unto obedience to God's law; but he did not pay for a privilege to be bestowed upon man to dishonor God by refusing to obey his laws. See 2 Thess. i: 7, 8.

That Christ did pay all the debt is evident from the following: "For the wages of sin *is* death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi: 23.

Now, in view of the foregoing facts, we conclude that obedience to the law of angels is of such a nature that it would be impossible for man in sinful flesh to obey a similar law to the extent of being justified in the sight of God

without the mediation of Christ, and we understand that obedience to the law of Moses was also of a nature similar to that of angels, with the exception that it was in the hand of a mediator. For this law "*was* ordained by angels in the hand of a mediator." See Gal. iii: 19. And if this law had not been in the hand of a mediator, no person who worshiped under it could have been saved; for those who received this law, which was received by the disposition of angels, did not keep it. See Acts vii: 53. But Christ, the mediator of the new testament, redeemed them from the curse of this law, and gave in its stead a perfect law of liberty. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree." Gal. iii: 13. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter." Rom. vii: 6. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v: 1. "So speak ye, and so do, as they that shall be judged by the law of liberty." James ii: 12.

This law of liberty is perfect, because obedience to it gives life. This law is the words

of Jesus, and he said: "The words that I speak unto you, *they* are spirit and *they* are life." John vi: 63.

This perfect law is a law of liberty, because it liberated sinful man from serving a law which could not give life.

In view of these facts it is evident that no one could be justified by the law of Moses, for it made no provision for the infirmities of the flesh, further than in types and shadows, which only pointed forward to the time when such provision would be made through Christ. Hence there was no actual law of pardon connected with the law of Moses further than those types and shadows which could never take away sins. And as man was born in sinful flesh, he was unable to obey this law to the extent of being justified, for it required implicit obedience, without a single offense through life, in order to be justified by the law, even from the moment he became accountable to God for his acts. Hence all who worshiped under the law of Moses were under the curse of the law, for none could claim that they had not offended in any point of the law. "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all." James ii: 10. And as there was no law of pardon under this covenant, obedience to which could give life, the salvation of all who

worshiped under this covenant depended upon Christ redeeming them from under the curse of this law, and giving them a law providing for the infirmities of the flesh. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which were called might receive the promise of eternal inheritance." Heb. ix: 15. "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. But in those *sacrifices there is* a remembrance again *made* of sins every year." "And every priest standeth daily ministering and offering ofttimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God; for by one offering he hath perfected forever them that are sanctified." See Heb., ch. 10.

But some one may ask, "If it is impossible for man in sinful flesh to obey God acceptably without the righteousness of Christ being imputed unto him, why not simply trust in his righteousness to save him without any dependence upon, or obedience to, law?"

We answer, simply because God does not so require in his revealed will. It would be attributing more to Christ than he promised. It would be contrary to his will. It would be rebellion against the government of God. God gave his law to man, and requires him to keep it. This is a sufficient reason why it should be obeyed. The righteousness of Christ is imputed unto all who obey the gospel, and sin is imputed unto all who disobey it.

It is, therefore, evident that obedience to the gospel is a duty that all accountable beings to God owe him in honor to his name. Hence the necessity of a careful investigation in regard to the way of salvation as revealed in the gospel of Christ will be apparent to all concerned in this matter.

CHAPTER III.

SALVATION FROM THE PENALTY OF ADAM'S SIN.

THERE are three distinct salvations taught in the revealed will of God, which are as follows:

1. Salvation from the penalty of Adam's original transgression.

2. Salvation from one's own sins, after he becomes accountable to God for his own acts.

3. Salvation in heaven.

The above facts should be carefully considered, because of many teachers who advocate a theory of salvation without making the above distinction, and showing the conditions upon which each is conferred. By so doing, they deceive many by conveying the idea, that salvation in heaven is made sure by the intercession of Christ, without any conditions on the part of the sinner. Hence we have some advocating the doctrine of universal salvation in heaven. They teach that all human beings will be saved in heaven through the mediation of Christ, regardless of any act of the creature, thereby contradicting the true principle of salvation from sin, as revealed in God's word. Some,

who are not willing to deny the fact that condemnation rests upon a certain class, have resorted to their doctrines of the eternal decrees of God, and teach that the intercession of Christ reaches only a part of the human family, by which they also contradict many truths of God's revealed will to man. Others, in order to sustain the theory of salvation from sin without any dependence upon obedience to the law of adoption by which sinners become children and heirs of God, teach that sinners are saved by the intercession of Christ, if they will only believe that God has pardoned their sins. While we accuse no one of acting dishonestly in this matter, we presume that it will not be denied that error exists along this line, much to the detriment of the salvation of sinners, and of the advancement of the kingdom or church of God on earth. Although many teachers advocate the above theories, it is an astonishing fact that so many accept them without searching the scriptures to know whether they be true.

It is evident that salvation from the penalty of Adam's transgression is unconditional on the part of the creature, for all will be redeemed from death regardless of any act of the person, and be brought to a final judgment. This salvation is procured by the death and resurrection of Christ. See 1 Cor. xv: 21, 22.

Salvation from our own sins after we become accountable to God for our own acts, (not Adam's,) is conditional on our part, depending upon obedience to certain laws, which we will endeavor to explain in our investigations.

Salvation in heaven is also conditional on our part, depending upon obedience to certain requirements in connection with the law of adoption, by which sinners are redeemed from their sins or from the bondage of sin, which will also be explained in its proper connection.

We are aware that what we may say on the subject of salvation will meet with opposition to some extent. While we have no desire to utter a word to give offense, we do desire to freely express our faith, regardless of what others may say or think. We may not be so liberal as some, but we will strive to be as liberal as the will of God permits. We behold the goodness of God when we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But we also behold the severity of God when we learn that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

We understand that the garden of Eden represented the heavenly paradise, and that our first parents represented the only two classes of human beings that are permitted to inherit eternal possessions in the kingdom of heaven; namely, those who have not arrived at the age of accountability to God, and those who are accounted worthy to obtain eternal life through obedience to law. Christ, who is the second Adam represented God and man, two beings in one. See 1 Cor. xv: 45, 1 Tim. iii: 16 and John i: 14. In this type, we have a beautiful lesson of the wisdom and goodness of God, in preparing for man's liability to sin on account of his free agency.

We learn that our first parents fell from their primitive state of purity by partaking of the tree of knowledge of good and evil, by which they received a knowledge of good as well as evil. See Gen. iii: 24. By this, we understand that they received the power to distinguish between good and evil. See Deut. i:. 39. Now, if by partaking of this fruit they received the mental power to distinguish between good and evil, and also possessed the power to do evil, they surely possessed the same power to do good. Hence, they were not totally depraved by the fall. Therefore man is able to perform a good act if God requires it.

We now make the following statements before we enter further into an investigation of this subject: We claim:

1. That the penalty of the original transgression was death.

2. That, although man had the mental power to do good as well as evil, he could not redeem himself from the penalty of this transgression, nor from the bondage of sin into which he had fallen, because the demands of the violated law required a sacrifice that man could not make in order to acceptable service to God. He would not accept man's worship without the demands of this violated law being satisfied.

3. That man was restored to the privilege of serving God acceptably through Christ, and was assured of a resurrection from the grave, because Christ satisfied the demands of the violated law by which God accepts man's obedience to law, and justifies him through faith made perfect by works.

4. That salvation from the penalty of Adam's original sin differs from salvation from our own sins.

5. That all human beings will be redeemed from the penalty of the first transgression by the death of Christ, without any conditions whatever on the part of man.

6. That all accountable beings to God, who

accept the means appointed, are saved from their own sins by the blood of Christ.

7. That the church, or kingdom of God on earth, cost the blood of Christ, and is the only divinely appointed means of salvation from sin revealed in his word, which salvation is obtained by entering this church upon the terms of the gospel of Christ. We thus decide, that a knowledge of the terms of the gospel by which the church of Christ is entered, is a knowledge of the way of salvation from sin, or from the bondage of sin. We now desire to investigate from a Bible standpoint, the claims set forth in the foregoing statements.

Salvation through the death of Christ must be considered as it would be, if he had died immediately after the fall of Adam, for redemption by his death includes Adam and all his posterity. Our first parents in their primitive state, possessed a right to the tree of life, which could be retained only through obedience to law. Death was the penalty of disobedience. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii: 17. But they forfeited their right to eternal life, by which they were reduced to a state of bondage under sin, and viewing their condition without the mediation of Christ, they were

deprived of the power of rendering acceptable obedience to God, by which they might be accounted worthy of eternal life. They rejected God, by which they became his enemies. Therefore the human family was without God and without hope of a resurrection. Paul, doubtless, refers to this condition of man, *i. e.*, as his condition would have been without the mediation of Christ, when he said, "for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. iii: 21. But by the death of Christ, man was restored to the favor of God, and through the great offering of his blood, all who forfeit their right to the tree of life when they become accountable to him for their acts, can return by complying with the requirements of God's law.

This truth is shown by the following scriptures, which were delivered to his people: "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." Deut. xi: 26–28. Hence, salvation from sin is conditional. But it is evident that redemption from Adam's transgression is

universal, therefore every person is born an heir of eternal life by the death of Christ. Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. xix: 14. They remain subjects of the kingdom until they forfeit their right of inheritance through disobedience, as did Adam.

But as salvation from sin, and salvation in heaven are made to depend upon obedience made acceptable by the intercession of Christ, which necessarily leads persons into his kingdom or church on earth, and as this divine truth is denied by many, the necessity of making this important fact prominent throughout our investigations will be apparent to every reader interested in the subject of salvation; for any subject connected with the salvation of sinners, is connected with this truth.

But, if the death of Christ secures the redemption of all the human race from the penalty of Adam's original transgression, which is death, and if the penalty of the second death is not incurred until they arrive at the age of accountability to God, why should the child be subject to death before this age? This may be answered as follows: God said to Adam, "for in the day that thou eatest thereof thou shalt surely die." From this, we learn that he be-

came a dying mortal, subject to death at any moment. His posterity inherits the same liability. The death of Christ does not release man from this liability. But the death of Christ secures the redemption of man from the death state after he passes into it, and not from the penalty of dying, or entering into the death state.

"But," says one, "I do not quite understand you in regard to man's power to acceptably serve God. You claim that after the fall, he had the power to perform good acts, if God so directs, then you claim, that without the mediation of Christ, he is powerless to perform an act by which to merit salvation from sin." This is true, and our claims are predicated upon plain facts revealed in God's will to man. We should remember that the word "*power*" is used in more than one sense in the Bible, which fact should be observed in our investigations. It sometimes refers to man's physical or mental ability to perform an act, and sometimes to his authority or privilege to perform an act. With reference to salvation from sin, man has the physical and mental power to worship God without the mediation of Christ; but without such mediation, he would be deprived of the privilege of receiving eternal life, even, if he should be a worshiper of God. Such worship

would not be accepted. It would be without authority, and without a promise. Worship under the law of Moses, while it was in force, fully sets forth the above facts, as has been shown in the preceding article. It is therefore quite evident that the mediation of Christ restores man to the privilege of worshiping God with the promise of eternal salvation on the conditions stipulated in his divine will.

CHAPTER IV.

THE CHURCH THE DIVINELY APPOINTED MEANS OF SALVATION.

IT has been shown that, by the death and resurrection of Christ, all humanity will be redeemed from the penalty of Adam's transgression. "For since by man [Adam] *came* death by man [Christ] *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv: 21, 22. Therefore it is by the resurrection that all obtain eternal life. But when a person becomes accountable to God for his own acts, he forfeits his right to the tree of life through disobedience, as has been shown, by which he incurs the penalty of a second death. See Rev. xx: 6. But God has prepared a way by which to escape the second death. It is this way of salvation to which we now invite the attention of the reader.

"The same followed Paul and us and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation." Acts xvi: 17. From this we learn

that the way of salvation was made known to the people by the servants of God. But it was not known until Christ came and prepared it for his people. The plan of redemption was complete in the mind of God from the beginning, and the preparation for its establishment was carried on through his covenants with his people, by which they served him in types and shadows of that which was to come. See Heb. x: 1. A promise was made to Abraham leading to the consummation of this great work. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii: 1-3.

A very important lesson may be learned from the promises made to Abraham in the above. We learn that man was made an active agent in this work. He was required to leave his own country and kindred, and enter a land shown unto him, that he might become the father of a great nation, through which the families of the earth should be blessed. Abraham had faith in God which prompted him to obedience, and by

his obedience faith was made perfect. For him to comply with the requirements of God in this instance was doubtless a heavy cross to bear; yet he believed God, and it was imputed unto him for righteousness. He believed that God was able to perform all that he had promised, yet he did not conclude that God would fulfil the promises to him without obedience to his requirements. For "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." Heb. xi: 8.

Abraham became the father of the Jews, who were made a holy and special people unto the Lord, through whose line the promised salvation was to come. "Ye worship ye know not what: we know what we worship, for salvation is of the Jews." John iv: 22. We learn that God gave his people a written law four hundred and thirty years after the promises were made to Abraham, by which they were directed. It was given as a school-master to prepare his people for the reception of the blessing which was to come to all nations. This promise was to be fulfilled through Christ. See Gal. ch. 3. It has been shown that the way of salvation was taught by the servants of God, and we learn that Christ became a servant that he

might be a minister to confirm the promise made to Abraham. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. xv: 8.

Christ came not only to prepare the way of salvation, but to teach it to his chosen people, that they might be enabled to proclaim the same to the world. When Saul was on his way to Damascus, Jesus appeared unto him and said, "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Acts xxvi: 16-18. It is evident, therefore, that the way of salvation is learned from the teachings of Christ and his ministers.

The law of Moses (school-master) taught the Jewish people that they were to receive a knowledge of the way of salvation through the teachings of Christ. He was the prophet that was to come with the words of the Lord in his mouth.

See Deut. xviii: 18. The words that were put into his mouth were the words of the new covenant. The establishment of this covenant was the fulfillment of the promise made to Abraham. It is the divinely-appointed means of salvation from sin to the world. Jesus is the high priest of this covenant. "Whither the forerunner is for us entered, *even* Jesus, made a high priest forever after the order of Melchisedec." Heb. vi: 20. This covenant is the government of the kingdom which is to stand forever. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii: 44. This kingdom is the church, that will withstand the powers of hell. "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi: 18.

Now, as there is but one way of salvation revealed to man, it would be presumption to claim that sinners can be saved by any other means.

But it may be argued that God can save man in more than one way, for all power belongs to him. We are not investigating the unlimited power of God. We desire to learn just what he

he has promised to do. He *can* do many things that he does *not* do. We learn that he has promised to save sinners in his own appointed way; and as he has revealed but one way of salvation, we conclude that he will not save sinners by any *other* way. When the children of Israel had been scattered abroad because of their disobedience, God said that he would "gather them out of all countries," and that he would "cause them to dwell safely." He also said: "And I will give them one heart, and one way, that they may fear me forever, for the good of them and their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me." Jer. xxxii: 39, 40; see also Jer. xxxi: 31-33. This everlasting covenant (the one way) is the kingdom which will stand forever, of which Daniel spoke.

Jesus said: "I am the way, and the truth, and the life." John xiv: 6. He also said, "I am the door; by me if any man enter in, he shall be saved," etc. John x: 9. Now it is evident that the above expressions of the Savior are synonymous. Therefore, if we can learn in what sense we enter by the door, we will understand in what sense he is the way. He said: "I am the good shepherd," etc. 11th and 12th

verses. But a shepherd is one who leads or directs. Hence, the fold is entered by his directions. It will, therefore, be readily understood that Jesus had reference to his authority to lead or direct persons into his fold when he said, "I am the way." The fold represents the church of Christ, and we learn by reading the 9th verse of this chapter, that persons are saved by entering this fold. But in order to be an heir of God it is necessary to be in Christ. See Gal. iii: 28. We are also taught that "if any man be in Christ he is a new creature." But to be in Christ is to be in his church. By entering his church persons become members of his body; for the church is the body of Christ. See 1 Cor. xii: 27, and Col. i: 18. Hence, when a person is in the church of Christ, he is in Christ and is a new creature.

All who died before the establishment of the church, and who had lived in obedience to God's laws, were made heirs of God's righteousness by the blood of Christ through the establishment of the church. No person can be saved without the blood of Christ, yet many of God's servants died before his blood was shed. The same may be said of the establishment of his church. The salvation of the patriarchs depended upon the establishment of the church of God through the blood of Christ. "These

all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced them," etc. Heb. xi: 13. What promises did they see afar off, but died without having received them? The promise made to Abraham by which they were to be saved, evidently. With the eye of faith those servants of God looked forward to the time when he would prepare the way of salvation by which they would be made heirs of the kingdom, and thus fulfil the promise made to Abraham, which promise was fulfilled in the establishment of the church of Christ.

Much controversy exists with reference to the establishment of the church of Christ. The most important facts connected with this subject are to know that it has been established and to know how to enter it. But as there are conflicting theories respecting the establishment of the church of Christ, we desire to briefly investigate with reference to the place where, the time when, and the manner in which this church was established.

It has been shown by Daniel the prophet that the God of heaven would set up a kingdom in the future, which would stand forever. We learn that the government of this kingdom was to be upon the shoulder of Christ. "For unto us a child is born, unto us a son is given: and

the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix: 6, 7.

It is evident from the above that the kingdom was to be established by the Son of God after his birth into the world. See Luke i: 30–33. After he had chosen his twelve disciples, he sent them forth commanding them saying: "As ye go, preach saying, the kingdom of heaven is at hand." Matt. x: 7. He sent out other disciples also, preaching the same. He said upon one occasion unto Peter: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi: 18.

We now have this evidence before us: that the God of heaven was to set up an everlasting kingdom; that this kingdom was to be established and governed by his Son after he was born into the world; that his Son was born of the virgin Mary; that during his ministry he

taught, and commanded to be taught, that the kingdom of God was at hand; and that he said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it," which is evidently the everlasting kingdom of God which was to be set up by him.

Where was this kingdom or church to be set up?

At Jerusalem. "And it shall come to pass in the last days *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii: 2, 3.

This house of the God of Jacob is the kingdom or church of God, and the word of the Lord which was to go forth from Jerusalem, is the gospel of Christ. For after Jesus had risen from the dead he appeared unto his disciples and said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached

in his name among all nations, beginning at Jerusalem." Luke xxiv: 46, 47.

When was the church of Christ established at Jerusalem?

On the first Pentecost after the ascension of Christ to his Father. When he told them that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, he also said: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv: 49.

We learn that the apostles did as they were commanded; for after Christ ascended to his Father, they returned unto Jerusalem, and "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." See Acts i: 9–14. They were waiting with one accord for the promise of the Father. He had promised them to send his Spirit to guide them into all truth, and just before Jesus ascended, he said unto them: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts i: 5. They continued to wait with one accord until Pentecost. And when the day of Pentecost was fully come, they were all with one accord in one place. Acts ii: 1. Hence we find that

they had not yet received the promise of the Father. They still waited for the Spirit, who would lead them into all truth. This truth into which the Spirit of God was to lead them, is the law of the Lord which was to go forth from Jerusalem. It is the law of the everlasting kingdom of God, which was to be set up by his Son. It is the perfect law of liberty which is to govern the body of the church of God. It is the new covenant that God said he would put into the mind of his people and write in their hearts. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. viii: 10.

This is the law upon which the church of Christ was established, and it was sent by the Spirit of God to his apostles on the day of Pentecost, and the church was set up on that day. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost,

and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 1–4. In view of the foregoing facts, it cannot be consistently denied that the Holy Spirit did establish the church of God upon his laws (the gospel), on the day of Pentecost. This also explains the manner in which the church was established.

The keys of the kingdom of heaven were delivered unto Peter by the Spirit on the day of Pentecost, and, with the keys, he opened the door which leads into the everlasting kingdom of God when he opened the door of the church. He loosed from the bondage of sin all who enter by this door into the fold, and bound under sin all who refuse to enter. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xvi: 18–19. Hence it is quite evident that the entrance into the church or kingdom of God on earth is the entrance into his everlasting kingdom of heaven. This truth is beautifully illustrated by the Jewish tabernacle. (See article on prayer.)

There are different orders wearing different names, claiming to be the church of Christ, or a branch of it. It is evident therefore, that error exists somewhere. If Christ ever established a branch church, or authorized anyone to establish such an order, we have failed to find any account of it in the divine record. Jesus said to his disciples, "I am the vine, ye *are* the branches." See John xv: 5. This evidently teaches that Christ is the vine, and the members, (not the churches) are the branches, each member is a branch of the vine, and as Christ is the vine, all the members of his church are branches.

But it is argued that there is nothing in a name. Yet we learn that God's people were to be called by a new name. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. lxii: 2. By reading 4th and 5th verses, we learn that when they received this new name, they should no more be termed forsaken, nor should their inheritance be termed desolate, but that they should be his delight, and that he would rejoice over them as the bridegroom rejoices over the bride. Then surely there must be something in a name.

We learn that after the church of Christ was

established, his disciples were called Christians first in Antioch. See Acts xi: 26. But it is argued by those who refuse to wear this name to the exclusion of some humanly devised name, by which to be identified as followers of Christ, that the disciples of Christ were first called Christians in derision by their enemies. Hence they claim that there is no more divine authority for wearing this name than for any other name. In view of this fact, we can readily see why so many who profess to be followers of Christ, prefer to wear some humanly devised name by which to be known as a follower of Christ, without a sanction from God, and without a blessing promised for suffering as such.

But God's people were to have a new name. They were to be his delight while wearing this name. Now, if we can find the name worn by the disciples of Christ, with the sanction of God, and the promise of a blessing for suffering as such, we surely will find the name in which the Lord delights.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Acts xxvi: 28.

Paul did not correct king Agrippa by telling him that the name *Christian* is not the proper name to wear by which to be known as a follower of Christ. He did not attempt to convince the

king that this name was given in derision by the enemies of Christ, and that a stigma would rest on all who should be induced to wear it to the exclusion of some human name, by which to be identified as followers of Christ. But "Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Twenty-ninth verse.

But Paul was a Christian. Hence, he desired that king Agrippa and all who had heard him were Christians. Nothing more, nothing less.

Even, if it could be proven that the disciples of Christ were called Christians in derision by their enemies, it would only prove that the enemies of the disciples of Christ called them by the name that God sanctioned, to the exclusion of any humanly devised name by which to be known as his followers. For he said by his Spirit, "yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter iv: 16.

In view of the foregoing evidence as revealed in God's word on this subject, we conclude that there is something in a name. But as Christians are followers of Christ, and as followers of Christ are members of the church of Christ, it is evident that all Christians are members of the church of Christ.

CHAPTER V.

THE BLOOD OF CHRIST.

GOD delivers sinners from the power of darkness, and translates them into the kingdom of his dear Son, in whom they have redemption through his blood, even the forgiveness of sins. See Col. i: 13, 14. Without the atonement by the blood of Christ no person can serve God acceptably. This being true, the importance of knowing the terms upon which his blood atones for sin will be readily seen. In order to know this, it is necessary to understand to what extent his blood atones for sin. While it may be argued that the atoning power of the blood of Christ is extended to all sinners on the condition of faith, without complying with the terms upon which his church is entered, we are forced to the conclusion that such a position is erroneous. From the plain teachings of God's word, we learn that Jesus tasted death for every human being, and by his death, all will be redeemed from the grave; that he shed his blood for many, for the remission of sins. His death was for all, his blood was for many. Who are the many? We will see. "Take heed there-

fore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx: 28. Hence, the many, are those who compose this flock that enters the fold, which cost the blood of Jesus. His blood atones for all who become members of this flock by entering into the fold of Christ.

The Jewish tabernacle typified the church or kingdom of Christ on earth, and the eternal kingdom of heaven. The veil of the tabernacle separated the holy place from the most holy. See Ex. xxvi: 33. We learn that the blood of atonement was carried into the tabernacle by the high priest to be offered for the sins of his chosen people, who were the members of his covenant. Heb. ix: 2–7. Christ, the high priest of the new covenant also entered the holy places with his own blood and made atonement for the sins of his chosen people. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building [not the Jewish tabernacle]; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix: 11, 12. See also 24th verse.

From this we learn that the blood which was offered by the high priest of the Jewish covenant atoned only for the sins of God's chosen people; and that this blood typified the blood of Christ, the high priest of the new covenant. His blood atoned for the sins of his people under the first covenants, see Heb. ix: 15, and also atones for the sins of all who enter the new covenant.

His blood is the blood of the everlasting covenant; and in order to receive the benefit of this blood in the remission of sins, it is necessary to be made an heir of this covenant, which is the government of his church. "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more." Heb. x: 16, 17. Hence, it is evident that it is the laws or government of the church that God established in the hearts of his people.

The blood which was offered under the Jewish covenant atoned for sins only in the sense of setting them aside a limited period of time. The offering of this blood pointed forward to the time when the blood of Christ would atone for (take away) all the sins which had been yearly set aside in obedience to the law, and not be re-

membered against them any more. We learn that the sacrifices and offerings could not take away sins, but, that a rememberance again of sins was made every year. See Heb. x: 1–4. From this, it is evident that the way of salvation from sin was not known until Christ came and revealed it to the world by the establishment of his church. By reading the eighth verse of the ninth chapter of Hebrews, we learn "that the way into the holiest of all [heaven] was not yet made manifest, [made known,] while as the first tabernacle was yet standing." It was only a figure of that which was to be revealed through Christ.

The coming of Christ for the purpose of establishing the way of salvation to the world, was a prophecy known to the Jews, and believed by them. It was predicted that he would prepare this way, but when he came to his own, (the Jews) they received him not. "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." John i: 11, 12. He placed the emblems of the great sacrifice, and atonement of his own blood in his church, (not out of it,) in the form of the loaf and wine. All who are redeemed from their sins under the last dispensation, are required to partake of these emblems in remembrance of him. But this priv-

ilege belongs only to the members of his church. Now, as all who have received the atonement by the blood of Christ in the remission of sins are required to partake of these emblems, yet none but members of his church are required to perform this duty, it is very evident that the members of his church are the only persons who receive the atonement by his blood, in the remission of sins. Therefore, to receive the benefit of his blood in the remission of sins, it is necessary to enter his church by which to receive the privilege of partaking of the emblems of the broken body and shed blood of Christ in obedience to the requirement of God.

But many teachers advocate a theory which leads to the following conclusion: that a person may be a child and heir of God outside the church of Christ. Hence, while partaking of the loaf and wine in remembrance of Christ, is a command of God to be obeyed by all his people who may be disposed to enter his church, yet entering his church, in which partaking of the loaf and wine is a divine requirement, may be dispensed with, without the loss of eternal salvation. This fact is made evident by the teachings of those who claim that the sinner is made an heir of God, and a joint heir with Christ by the direct power of his spirit without becoming a member of the body of Christ, in

which all the members of this body are required to partake of the bread and wine in remembrance of him.

That it is necessary to partake of the bread and wine as required, is evident from the following: "And as they were eating, Jesus took bread, and blessed *it*, and break *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. xxvi: 26–28. "Then Jesus said unto them, [the Jews] Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi: 53–56.

But if it is necessary to partake of the bread and wine as directed, it is necessary to enter the church of Christ. This being true, it is plain that all who advocate the theory of salvation outside the church of Christ, set aside the necessity of the existence of the church that cost the blood of Christ. They set at naught

that which Jesus said, except ye do, ye have no life in you. And in so doing, they set aside the wisdom and teachings of God, and substitute the wisdom and teachings of man. They make membership in the church of God of no more importance in regard to salvation from sin, than the many so-called charitable orders of the day, by which the church is debased, rather than exalted.

CHAPTER VI.

SALVATION BY GRACE.

IN the preceding article it is shown that in order to receive the benefit of the blood of Christ it is necessary to enter into his church. But we learn that salvation is by grace. Says one, "If salvation is by grace, how can it depend upon entering the church?" This question is very easily answered, and may be readily understood by accepting the plain teachings of God's word on this subject. Salvation from sin by grace is conditional or it is unconditional. If the latter is true, all will be saved in heaven, and the doctrine of eternal punishment is an error, unless God, by his grace, bestows unconditional salvation upon one part of the human race, and withholds it from another, which cannot be true; for the apostle Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts x: 34, 35. Hence, we are forced to conclude that the grace of God saves sinners

upon conditions. Now, the conditions upon which the grace of God saves sinners, answer the above question. We learn that by the grace of God, Jesus "tasted death for every man;" see Heb. ii: 9; that he shed his blood for many for the remission of sins; see Matt. xxvi: 28; that this blood was shed to pay for his church; see Acts xx: 28; and that he is high priest of the new covenant, and makes atonement for the sins of all who will enter into this covenant. See Heb. ix: 11, 12; also ch. 10. This is all by the grace of God. Hence, the establishment of the church of Christ, which is the way of salvation, was by the grace of God. It is, therefore, evident that all who are saved by entering the church, are saved by grace.

The attention of the reader is now invited to the following: In Paul's letter to the Romans he said: "Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. iii: 24. From this we learn that no person can claim salvation without the grace of God. But we learn also from this scripture that the conditions upon which God justifies by grace are the same as the conditions upon which redemption is obtained through Christ Jesus. But it has been shown that redemption through Christ is obtained by entering his church.

Hence, the grace of God leads persons into his church, by which they are redeemed through the blood of Christ. But persons are led into the church of God by the gospel. We therefore conclude that the gospel is the grace of God unto salvation.

All the blessings that God bestows upon the human race are manifestations of his grace; that is, his mercy is made known by bestowing blessings upon them, and these blessings are called grace. While all temporal blessings are manifestations of the grace of God, yet they do not bring salvation from sin. There is a blessing, however, which is manifested to the world that brings salvation to all who will accept it. This blessing is the gospel of Christ; for in Paul's letter to the Ephesian brethren he said: "In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation." Eph. i: 13. But in the same letter those brethren were taught that their salvation was by grace, from which we reasonably infer that the gospel is the grace of which the apostle spoke.

We understand that the gospel is the grace of God in the same sense that it is the power of God. Paul said: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i:

16. It becomes the power of God unto salvation by being the means appointed by his omnipotence. It becomes the grace of God unto salvation by being the means appointed by his mercy or favor. In Paul's letter to Titus he said: "For the grace of God that bringeth salvation hath appeared to all men." Titus ii: 11. Yet it does not save all men. By reading Acts xviii: 27, and 2 Cor. vi: 1, it may be readily inferred that some refuse to receive it through unbelief, and others receive it in vain. Many have turned the grace of God into lasciviousness, and denied the only Lord God and our Lord Jesus Christ. See Jude 4. It is evident, therefore, that salvation from sin by grace is conditional.

We again invite the attention of the reader to Tit. ii: 11. From this we learn that the grace of God that brought salvation, appeared more than eighteen hundred years ago, and by reading the following verses, we learn that this grace appeared, *teaching* the people how they should live in this present world, and that they should look "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The same grace that taught people how to live then, is teaching them now in the same manner. Now, it cannot be consistently denied that Paul had reference to

the gospel in this instance. Added to this, we have the following evidence: "For the law was given by Moses, but grace and truth came by Jesus Christ." John i: 17. This grace, which came by Jesus Christ, was the grace that brought salvation. But the law of Moses existed before it came. Therefore, those who lived under the Jewish covenant did not receive the grace that brought salvation until Christ came.

True, grace is the power of God unto salvation, which we presume will not be denied. But we learn that the gospel is the power of God unto salvation. Hence the gospel is the grace and truth which came by Jesus Christ. Peter, in his first epistle to his brethren, said: "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 1 Pet. v: 12. It is very evident that those brethren stood in the gospel of their salvation, which Peter called the true grace of God. In the same epistle we find this scripture: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." iv: 10. This scripture evidently teaches that every member should minister one to another as good managers or teachers of the various doctrines of the church of God, which are the doctrines of the gospel.

But the gospel is the law of the church of Christ, and is, therefore, one of the elements of the church. The church in its full sense includes Christ (the head), the members (the body), and the gospel, which is the law or government of the church. Now, as the law of the church of God directs persons into this church, and as it is the power and grace of God unto salvation, it will be readily seen that entering the church of God is the condition through which salvation by grace is procured.

CHAPTER VII.

GRACE IN THE HEART.

NO person can be saved without the grace of God in the heart; for we learn that it is a good thing that the heart be established with grace, that "we may serve God acceptably." But the gospel is called the grace of God that bringeth salvation, and the facts which compose the gospel are found written in the book called the New Testament. But in order to receive the blessings promised, all these facts made necessary to their enjoyment must be written in the heart. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. viii: 10. But these laws are facts of the gospel, and the gospel is the grace of God that bringeth salvation. Hence, these facts of the gospel, when written in the heart, are the grace of God in the heart.

The followers of Christ are required to "grow in grace and in the knowledge of

our Lord and Savior Jesus Christ." See 2 Peter iii: 18. In order to understand what is meant by this scripture we will examine the following: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." Heb. xii: 28. We learn from this that grace is the power by which to serve God acceptably. But the gospel is the power by which to serve him acceptably, for it is the power of God unto salvation. Therefore, the gospel of salvation established in the heart, is the grace of God in the heart. We also learn that the followers of Christ are required to have the heart established with grace, that they may not be carried about with divers and strange doctrines. See Heb. xiii: 9. This evidently refers to the establishment of the doctrines of the gospel of salvation in the heart, for it is only by the establishment of these doctrines in the heart that the followers of Christ are made secure in the faith. Hence it is very evident that the members of the church of Christ grow in grace by increasing in knowledge of the gospel and establishing the same in their hearts.

Now, we learn from the foregoing that the gospel is the grace of God that brought salvation to the world through Christ; that salva-

tion by this grace is conditional; and that having this grace written in the heart is the condition upon which it saves. Therefore, when a person receives a knowledge of the gospel of salvation, and accepts it by obeying from the heart the form of doctrine delivered him, he becomes a member of the church of Christ, by which he is made an heir of God by grace through faith. He is then required to add to faith virtue, to virtue knowledge, etc., thereby growing "in grace and in the knowledge of our Lord and Savior Jesus Christ."

In view of the evidence given by the word of God on the subject of salvation, as shown in this and the preceding articles, we claim that our position, as set forth in the seven fundamental principles of salvation found in the first article, are fully sustained as being true principles of salvation as revealed in the holy scriptures. It is, therefore, evident that God has never revealed but one way of salvation from sin to to mankind; that his church, which was established by his only Son, Jesus Christ, is the only divinely appointed means of salvation from sin; and that in order to obtain salvation from sin and eternal salvation in heaven, under the last covenant, it is necessary to enter this church upon the terms of the gospel. This being true, the necessity of knowing the terms upon which

the church is entered will be apparent to all concerned in this matter. In the following articles we will endeavor to explain these terms in a manner that the reader may distinguish between them and human theories.

CHAPTER VIII.

ORDERS OF WORSHIP.

IT has been shown that God will not accept any form of worship without the demands of his violated laws being satisfied; that man was unable to satisfy the demands of his violated laws: and that Christ satisfied all demands necessary to restore man to the privilege of rendering acceptable service to God in obedience to law. Hence God, from the beginning, has required obedience to his law as being necessary to the continued acceptance by him, of all who are redeemed through Christ and have arrived at the age of accountability to him, by which they are received into everlasting life in the kingdom of heaven.

There have been different orders or forms of worship by which to serve God. The services under those forms were made acceptable by the blood of Christ, in the same sense that his blood atoned for the sins of his people who lived before the establishment of his church. Paul said: "Whom God hath set forth *to be* a propitiation through faith in his blood, to declare

his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii: 25. From this it is evident that Abraham's obedience to God's requirements was made acceptable by the blood of Christ, which atoned for his sins, and by which he was made an heir of the kingdom of righteousness. In the same way, obedience to God's laws or requirements in all past ages was made acceptable to him, by which his servants were made heirs of the righteousness of God revealed in the gospel of Christ, which righteousness is the manifestation of his grace by the establishment of his church, through the blood of Christ, for the salvation of sinners in all ages. This is further shown by the following: "And for this cause he [Christ] is the mediator of the new testament, that by means of death for the redemption of the trangressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix: 15.

Abel had faith in God, and "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Before Enoch was translated, "he had this testimony, that he pleased God." Noah obeyed God "by which he condemned the world, and became heir of the righteousness which is by faith."

Isaac and Jacob were made heirs with Abraham of the same promise. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced *them*, and confessed that they were strangers and pilgrims on the earth." See Heb. xi: 1–13. Although they did not receive the promised blessings during their life, yet, they saw them in the future by faith, and embraced them. They died in the faith that God would fulfill that which he had promised. And by the blood of Christ they "are blessed with faithful Abraham." See Gal. iii: 9.

By the establishment of the church, a new form of worship was introduced to the world, by which sinners may become the servants of righteousness. Paul when writing to his Roman brethren, said: "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. vi: 17, 18. This form of doctrine has reference to the means by which the church is entered, which we will now endeavor to show. But in order to understand how this form of doctrine is obeyed, it is necessary first to know the doctrine, for the form must represent the doctrine.

We have shown that Paul was made one of

the ministers of Christ to teach this doctrine, and also the form to be obeyed. When writing to the Corinthian brethren, he said: "MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. xv: 1–4. From this we learn that people are saved by the gospel. We also learn that this gospel includes the death, burial and resurrection of Christ. This is the doctrine, the form of which must be obeyed in order to be freed from the bondage of sin.

Now, it is evident that no one can die for his own sins and rise to justification in life; but a person can obey the form of the death, burial and resurrection of Christ, and reckon or count himself to be dead unto sin and alive unto God. Paul said: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi: 11. When must we reckon ourselves dead unto sin and alive unto God? When we have obeyed the

form that represents the death, burial and resurrection of Christ. It is through the death, burial and resurrection of Christ that sinners are saved, and as they canot obey this doctrine or demand of God's law for themselves, God, in his love, accepts obedience to the *form* of this doctrine, which the sinner can obey, and imputes righteousness unto him in obedience to it. What is this form? Baptism. Paul said: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi: 3–6. By comparing the above with the seventeenth and eighteenth verses of the same chapter, it is readily perceived that baptism is the form of doctrine by which we are made free from sin. Also, by comparing the sixth and eleventh verses, it is very evident that we are to reckon ourselves as being dead unto sin and alive unto God from the time that this form is

obeyed, and not before. This truth is further shown by the following: "Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii: 12, 13.

As much controversy exists with reference to the design of baptism, and as we deem it a matter of very grave importance to all who desire salvation from their sins to fully understand, and to believe just what God has promised in obedience to this command, we will examine a few statements of the scriptures, as given by inspired men, on this subject. That baptism is a command we presume will not be denied, Hence, the trouble arises in regard to the design. Now, we learn from Paul that he and his brethren were baptized into Jesus Christ. Hence, they were out of him before obedience to this command; that they were buried with Christ in baptism and rose to walk a new life. What new life? A new life in Christ, evidently. Hence, they did not walk this new life before this burial and resurrection. That in this burial and resurrection they knew that the old man was crucified with him, that the body

of sin might be destroyed, that henceforth (from this time) they should not serve sin.

Now, in view of the above facts, we are forced to conclude that persons are out of Christ before baptism; that in the act of baptism they enter into Christ and receive the remission of sins; and that they are now required to reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ. Now, by comparing the above scripture with Rom. vi: 17, it will be readily seen that baptism is the form of doctrine to be obeyed.

When those Jews who had crucified the Son of God were convinced of their guilt, "they said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They did not inquire to know what to do because their sins were remitted, which is evident from the answer given by Peter when he said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38. Those persons understood that they were to receive and obey the teachings of Peter in order to be saved. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." 41st verse. They obeyed the form of doctrine delivered

them by Peter, by which they were freed from sin. But it is argued by many that the phrase "for the remission of sins," in the thirty-eighth verse of the above, means because of the remission of sins. Their object is to make this verse teach that baptism is because of the remission of sins. But the inconsistency of such a position may be readily seen by observing that there are two things required in this statement for the remission of sins, namely, repentance and baptism. Now, if baptism is because of the remission of sins, repentance is because of the remission of sins also, as both are for the same purpose. But those who advocate this error are not willing to admit that repentance is because of the remission of sins. Hence, in their effort to sustain their position with reference to the design of baptism, they are forced to accept what they do not believe, or surrender their theory of salvation without obeying the form of doctrine delivered them in order to free them from sin.

The eunuch understood that baptism was this form of doctrine when he said: "See, here is water; what doth hinder me to be baptized?" See Acts viii: 36.

Ananias said to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." See Acts xxii: 16. Paul

believed Ananias, and obeyed the form of doctrine delivered him, by which he was freed from his sins, although he was chief of sinners. He said: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. i: 15. Yet he was baptized in obedience to God's command, in order to the remission of sins; and there are thousands professing to be followers of Christ and his apostles, who deny this divine truth, because it is contrary to the teachings of some false theory to which they are wedded. "But," says one, "those people who oppose baptism in order to the remission of sins, and teach salvation by faith only, are zealous worshipers of God, and are conscientious in what they do." This we will not deny; yet the same may be said of Paul when he was persecuting the church of God. He was a zealous worshiper under the Jewish covenant, and was conscientious in persecuting Christians. We learn that he was taught according to the perfect manner of the law of the fathers, and was zealous toward God in his effort to destroy the gospel of the church of Christ. See Acts xxii: 3–5. In his defense before King Agrippa he said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Acts xxvi: 9. Hence,

Paul thought he was doing God's service, when he was doing that which made him the chief of sinners.

Peter, after speaking of the eight souls who were saved by water, said: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. iii: 21. But it is argued that baptism is only a figure. Such an argument fails to accomplish that which is desired by those who use it to evade the force of Peter's assertion in regard to baptism, for he said: "Baptism doth also now save us." "But," says one, "baptism is the answer of a good conscience." This is true, but it only proves that the answer of a good conscience, which is baptism, saves us.

Yet it is argued that sins are put away before baptism. If this be true, putting away sins does not save, for Peter said, "baptism doth also now save us." This truth cannot be evaded, and it is the duty of every one to accept it as the apostle gave it. Peter shows how baptism saves us. He said: "Baptism doth also now save us by the resurrection of Jesus Christ."

It has been shown that the church is the only divinely appointed means of salvation from sin, and that sinners are required to enter this

church in order to be saved. Jesus said: "I am the door: by me if any man enter in, he shall be saved," etc. See John x: 9. He also said: "He that believeth and is baptized shall be saved." See Mark xvi: 16. Therefore, when the sinner believes and is baptized, he enters by the door into the fold of Christ, and is saved. This is in perfect harmony with the statement of Peter, when he said, "baptism doth also now save us." But Peter taught that baptism saves by the resurrection of Jesus Christ. This also harmonizes perfectly with the truth that the church of Christ is the only divinely appointed means of salvation from sin. It was by the resurrection of Christ that all the promises through him were made sure and steadfast. He said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The fulfillment of this assertion would have been a complete failure had he not have been resurrected and received into glory by the Father, and made head over the church of the living God. Paul said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. xv: 14. Hence, the establishment of the way of salvation depended upon the resurrection of Christ. Now, as the church is the divinely appointed means of salvation from sin, and scriptural baptism

the means appointed by which the church is entered, and as this salvation depended upon the resurrection of Christ, the statement of the Apostle Peter is made clear to the mind. By the resurrection of Christ the power of his church is established, and by baptism the church is entered. Hence, baptism saves us by inducting us into the church of Christ, made sure by his resurrection, thereby fulfilling God's promise.

We have shown that the resurrection of Christ secures the resurrection of all the human family. Now, all who obey from the heart the form of doctrine delivered them, by which they are led into the church of Christ, and continue therein, will be resurrected unto eternal life. Those who refuse to obey this form of doctrine have no promise of eternal life in heaven. After Jesus had risen from the dead, he appeared unto his apostles. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi: 15, 16. We learn from this that faith in the gospel and obedience to the form that represents the death, burial and resurrection of Christ, are required in order to be saved.

The gospel is composed of facts revealed to

man in regard to his salvation, and may be divided into the following classes: facts to be believed, which include the death, burial and resurrection of Christ; facts to be obeyed, which include the form of doctrine by which the sinner is freed from sin; and facts to be hoped for, which are the promises to those who accept the gospel through faith. "For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*." Rom. viii: 24, 25. But true hope comes through the patience and comfort of the scriptures. See Rom. xv: 4. The comfort of the scriptures is received in obedience to their requirements through faith in the promises.

We now desire to examine further the statement of Peter found in his first epistle, third chapter, twenty-first verse, which is often so misapplied as to make it convey the idea that baptism is not in order to the remission of sins. It is claimed by some, in commenting on this scripture, that the expression "*not the putting away of the filth of the flesh*," is equivalent to "*not putting away the sins;*" thereby endeavoring to make the statement of Peter teach that sins are not put away or remitted in the act of baptism. That this is an absurdity may be

proven by assuming it to be true. We would then have the Apostle Peter teaching that baptism saves us, but does not put away our sins; for this scripture would then read as follows: "The like figure whereunto *even* baptism doth also now save us (not putting away the sins)," etc. Those who advocate the above error seem to entirely ignore the fact that the Apostle Peter plainly teaches that "baptism doth also now save us."

Now, it is quite evident that this statement of the Apostle Peter, referred to above, sets forth four plain facts: It teaches what baptism *is*, what it *is not*, what it *does*, and how it is done. What is baptism? Answer: It is "the answer of a good conscience." It is not what? It is "not putting away the filth of the flesh." See Lev. xiv: 1–11. What does baptism do? It "doth also now save us." How does it save us? It saves us "by the resurrection of Jesus Christ," which has been explained. It is quite evident that to deny any one of the above answers is to deny the teaching of God's word. Hence, to deny that baptism is in order to the remission of sins, is to deny the plain teachings of the word of God.

But it may be argued, that if Peter intended to convey the idea that baptism is in order to the actual remission of sins, it contradicts the

doctrine of salvation by grace, by making the salvation of man depend upon his own works. We would state in reply, that we presume no one will deny that the foregoing statement of the apostle *does* convey such an idea. It is also evident that Peter *intended* to convey such an idea, for no other idea could be conveyed by him in the foregoing statement, unless it could be proven that a person may be in a saved condition without having his sins remitted, or that he may have his sins remitted and not be in a saved state, which is an absurdity.

It is not true that the foregoing statement contradicts the doctrine of salvation by grace. It was by the grace of God that his church was established, and laws ordained by which to enter this church and be freed from sin. Hence, when a person is saved through obedience to God's law which brought salvation, he is saved by the grace of God.

It should not be forgotten that obedience to any of God's existing laws is God's work. To believe on Christ is the work of God. Why? Because it is obeying God to believe on Christ. To repent, to be baptized, or to obey any command of God, is the work of God for the same reason. To teach that obedience to any of God's commands is the work of man to the ex-

clusion of being the work of God, is presumptuous, to say the least of it.

But we may be told that Paul, when writing to the Corinthian brethren, said: "I thank God that I baptized none of you, but Crispus and Gaius. And I baptized also the household of Stephanas." He also stated that he was not sent to baptize, but to preach the gospel. See 1 Cor. i: 14–17.

The above scripture is used by some as being evidence supporting the argument against baptism in order to the remission of sins. They seem not to consider the fact that in pursuing such a course they would have God's word contradicting itself. They infer from the above that Paul did not look upon baptism as being an ordinance of such importance as some would have it. If baptism is a condition of pardon, they presume that he would not have thanked God that he had baptized but few of those Corinthian members. Besides, Paul was not sent to baptize. Hence they conclude that if it is as important to be baptized as some would have them believe, Paul would have been sent to baptize as well as to preach the gospel, thereby endeavoring to make the impression that Paul baptized only a few during his labor in the gospel, because baptism was not of such importance as preaching the gospel. While preaching the

gospel may have been a more important work, respecting Paul's duty, than baptizing persons, yet hearing, believing and obeying the gospel, which includes baptism, was a more important work respecting the duty of sinners, than preaching the gospel.

But the foregoing arguments against baptism in order to the remission of sins, are based wholly upon what they would call a reasonable inference drawn from the statements of Paul quoted and alluded to in the above. While an argument, even based upon a reasonable inference, may be accepted as evidence on any subject, in the absence of better evidence to the contrary, yet if such contradictory evidence is produced, it sets aside the first argument and establishes the second. In view of this fact, we deny the foregoing arguments against baptism in order to the remission of sins for two reasons, which are as follows:

1. By reading the first chapter of Paul's first letter to the Corinthian brethren, it will be seen that division had arisen among them. Some contended that they were of Paul, some of Apollos, some of Cephas, and some of Christ. In view of this fact, Paul gave his reason for thanking God that he had baptized only a few of his Corinthian brethren. He said: "Lest any should say that I had baptized in my own

name." He did not say that he thanked God he baptized so few of those Corinthians because of baptism being non-essential to salvation, as some would infer by their arguments. From the reason given by Paul for thanking God in this instance, we claim that it is more reasonable to infer that baptism is of such importance that it would be detrimental to the salvation of sinners to be baptized in the name of Paul. But why this deep concern upon the part of Paul, if baptism is not essential to salvation from sin? Would the salvation of any one be imperiled had some of those Corinthians claimed that they had obeyed a non-essential ordinance in the name of Paul? Surely not. But as baptism is a condition of pardon, and as valid baptism depends upon being buried with Christ, not Paul, and rising to walk in newness of life in Christ, not in Paul, it was necessary that all errors leading to a violation of this divine law be avoided.

Paul was not sent to baptize, yet he was sent to *preach* baptism when he was sent to preach the gospel. He baptized but few of his Corinthian brethren, yet we presume it will not be denied that they were baptized. Hence, we reasonably infer that some person or persons were baptizing while Paul was preaching the gospel.

2. The foregoing arguments against baptism in order to the remission of sins, while they contradict the plain teachings of the Apostle Peter, in regard to this subject, they would also have Paul denying the design of his own baptism; for Ananias, whom the Lord sent to instruct Paul, said to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." We also learn that he obeyed the requirement of the servant of God, and immediately began to preach the gospel, teaching sinners to be buried with Christ in baptism, and rise to walk in newness of life; teaching them that they were *then* made free from sin and became servants of righteousness.

We may be told that Jesus said, "He that believeth on the Son hath everlasting life," and that baptism is not mentioned in connection with the above statement. This is is true; yet it is no evidence in support of the claim that baptism is not a condition of pardon. Repentance is not mentioned in the above, although it will be admitted by all who claim faith to be a condition of pardon, that repentance is also a condition of pardon. All who believe on Christ believe just what he taught in regard to baptism. God does not require anyone to believe he will do anything that he has not promised to do. He has not promised to save anyone who

refuses to be baptized; hence we are not required to believe that he will save such persons. He has promised to save all who believe and are baptized; hence we are required to believe that such persons shall be saved on the conditions set forth in the divine law.

CHAPTER IX.

JUSTIFICATION BY FAITH.

IT HAS been shown in the preceding article that baptism is the form of doctrine to be obeyed from the heart in order to be freed from sin. But, from what has been stated on this subject, it is quite evident that this doctrine cannot be acceptably obeyed without faith. We learn from Heb. xi: 6, that without faith it is impossible to please God. But in order to please God, it is necessary to believe in Christ. He said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me." John xiv: 1. And, upon another occasion, he said to the unbelieving Jews, "For if ye believe not that I am *he* [Christ], ye shall die in your sins." See John viii: 24. But to believe in Christ will not benefit anyone if he does not receive his words and the words of his apostles, whom he sent in his own name to teach the way of salvation. Jesus said: "Verily, verily, I say unto you, he that receiveth

whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John xiii: 20. Hence to receive the teachings of the apostles is to receive God and Christ, his Son. To reject the teachings of the apostles is to reject God and his Son. But in order to be a true disciple of Christ it is necessary not only to believe and receive his teachings, but to continue in them. "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed." John viii: 31.

Now, in view of the above facts, it is evident that scriptural faith includes a belief in God, in Christ, and in his word, which includes the teachings of his apostles. It is also evident that faith will benefit no one if it fails to pro duce obedience to the gospel, which necessarily leads persons into the church of Christ.

The doctrine of salvation by faith without works is a very popular theory of the day. Although it is directly and indirectly refuted by many scriptures and is positively contradicted by the Apostle James, it is, nevertheless, advocated by many teachers and others who claim to be followers of Christ. Therefore much confusion and controversy have arisen in regard to this subject. We will now endeavor to place before the mind of the reader the true meaning

of faith as we understand it to be revealed in God's will.

We now make the following statement: A faith that procures salvation from sin inseparably connects a belief in God and his revealed will with obedience to the dictates of this will. This statement is fully sustained by the teachings of the gospel, as the following will show: We learn that without faith it is impossible to please God. Hence, God will not accept works without faith. Such works are equivalent to *no* works. Therefore no one can consistently claim that a person is justified by works without faith. We also have the following: "Even so faith, if it hath not works, is dead, being alone." James ii: 17. The same plain truth is here presented by James with reference to works that is presented in the foregoing statement with reference to faith. It will be readily seen from the statement of James, that God will not accept faith without works. Such faith is equivalent to *no* faith. It is dead. Hence, no one can consistently claim that a person is justified from sin by faith without works. Persons who claim that God has justified them from their sins by faith without works, are called vain by the Apostle James. "But wilt thou know, O vain man, that faith without works is dead?" James ii: 20. The above state-

ments of James fully sustain the assertion that the faith through which salvation is procured cannot exist without works. The faith which is to the saving of the soul is kept alive by works.

Before further investigation on this subject, we make the following statements: We understand that there is one body of the church, and one Spirit to guide or direct the body, even as we are called in one hope of our calling, by the Spirit through the gospel. One Lord, one faith (church or system of salvation), one baptism into the one faith. See Eph. iv: 4, 5. The word "*church*," like the word "*grace*," is used in more than one sense in the New Testament. It sometimes includes the gospel or new covenant, and sometimes it refers only to the members or congregations. The word "*faith*" is also used in more than one sense in the Bible. It sometimes has reference to a belief of testimony, and sometimes to the church, including the gospel, as the means by which salvation from sin is bestowed upon all nations. With this view of the subject, we will continue our investigation.

Belief of testimony, which we will call our faith, is the faith that James called "faith only," when it fails to produce works or obedience to the gospel. He also teaches that

such faith is dead. This faith and belief are synonymous, and may be divided into different classes. There is only one true faith, but there may be many false faiths. Paul, when speaking with reference to those who refused to receive the love of the truth, said: "And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thes. ii: 11. If our faith and belief are synonymous, surely all who believe a lie must have faith in a lie.

Persons are required to believe in Christ in order to be saved; but in view of the foregoing evidence, no one who does not believe the gospel of salvation can have true faith in Christ. A person may believe on him and not be an heir of God. "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him* lest they should be put out of the synagogue." John xii: 42. Hence, our belief or faith in the testimony of Christ may fail to produce the proper result, as in the case of those chief rulers. But why this failure on the part of many who believe on Christ? By reading Luke viii: 13, 14, 15, we learn that the word must be received into honest and good hearts, which is done by faith. Hence, the belief or faith that prompts to obedience depends upon being received into an honest and good heart.

We learn that "whosoever believeth that Jesus is the Christ is born of God." See 1 John v: 1. We presume that no one will claim that John had reference to such characters as the chief rulers who believed on him but would not confess him. He evidently had reference to those who receive into honest and good hearts that faith which worketh by love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. v: 6.

To believe on Christ only gives alien sinners the power to become the sons of God. "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name." John i: 12. It is evident, therefore, that those chief rulers who believed on Christ had the power to become the sons of God, but they rejected the power bestowed upon them by refusing to obey God. But it may be argued that simply to believe that Jesus Christ is the Son of God, and to believe the "mere" word, is historical faith. This is true, yet it is the only faith by which the sinner can be led into the fold of Christ. John said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ,

the Son of God; and that believing ye might have life through his name." John xx: 30, 31.

Historical faith is a belief in the statements of history. The Bible is a divine history, including all the facts known to man on the subject of salvation. When these facts are believed, such belief is historical faith. Anything believed in regard to salvation not revealed in divine history is imagination. No one can serve God acceptably without knowing what is required in order to such service, and this can be known only by what is revealed in his holy word.

But it is claimed by many that sinners cannot have true faith by which salvation is procured, until God, by a direct operation of his Spirit, prepares the heart for the reception of such faith. Hence, they claim that sinners cannot come to God through faith in the gospel, without this change of heart by his direct regenerating power. Yet all sinners are required to believe the gospel of Christ, and are threatened with destruction if they refuse to believe it. Jesus said unto his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Believe what? The gospel, evidently, for this is what the apostles were commanded to

preach. Hence, the above theory of the regeneration of the heart would have God to damn sinners for failing to do that which they cannot do without his direct aid, which he refuses to give them. But we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii: 16. "And ye will not come to me that ye might have life." John v: 40. It will be observed that Jesus did not tell those unbelievers that they *could* not come to him, but "ye will not come."

Now, in view of the above statements of inspired teachings, we are unable to explain how any one who believes the New Testament to be the revealed will of God, could be induced to argue that sinners cannot come to Christ until God sends faith into their hearts by his direct power, by which the heart is changed. This theory, so averse to the teachings of God's word, is the fruit of hereditary total depravity, an error that would have God to give saving faith to one sinner and withhold it from another. The word of God teaches that he "is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him." Acts x: 34, 35. It also teaches that he "is long-suffering to usward,

not willing that any should perish, but that all should come to repentance." See 2 Pet. iii: 9. But repentance is the result of faith, and as it is the will of God that all should come to repentance, it is evident that it is his will that all should have faith. This being true, if sinners cannot have faith until God, by his direct power, prepares their hearts to receive it, he surely will prepare the hearts of all sinners and give them saving faith. But as such a doctrine is contrary to the teachings of God's word, it is, evidently, a humanly devised theory.

In view of the foregoing statements of divine truth, we are unable to understand why any Bible student should fail to recognize the fact that the apostles often refer to two classes of believers, one class refusing to accept salvation from sin through the power bestowed upon the members, as in the case of the chief rulers, and another whose members accept salvation through the power bestowed upon them. See Acts xviii: 8.

CHAPTER X.

THE FAITH OF GOD.

WE have stated that the word "*faith*" sometimes refers to the church, including the gospel; *i. e.*, it refers to the church of Christ as being the system of salvation from sin divinely appointed and established by the pure mercy or grace of God. We understand this to be the faith to which Paul referred when he said: "For what if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. iii: 3. We presume that no one who professes to believe in Christ will deny that that this faith of God is the true faith by which sinners are justified; yet it may be denied that the church of God is called "the faith of God," or that the word "faith" ever refers to the church. We claim that the word of God fully sustains this fact, in support of which we now kindly invite the attention of the reader to the following testimony.

In Paul's letter to the church at Galatia, he said: "But the scripture hath concluded all

under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. iii: 22–25. From this, we understand that the faith to which Paul refers is that system of salvation called the church, which includes the gospel, the establishment of which abolished the law of Moses.

We are unable to see how it could have reference to a belief of testimony, for the law of Moses was to exist until this faith came, which we learn from the 23d verse; and from the 25th verse we learn that the establishment of the faith released all from serving the law of Moses. In view of these facts, it is plain that if this faith has reference to a belief of testimony, sinners would be under the law of Moses until they believed in Christ.

The inconsistency of such a position may be readily seen by reading the above scriptures, using the expression *our belief* instead of the word "*faith*," when it occurs. But with the understanding that this word has reference to the church of God, the above scripture is made

plain to the mind, as may be shown by the following: "But the scripture hath concluded all under sin, that the promise [of salvation] by faith [the church] of Jesus Christ might be given to them that believe. But before faith came [before the church was established], we were kept under the law [of Moses], shut up unto the faith [establishment of the church] which should afterwards be revealed. But after that faith is come [after the church is established], we are no longer under a schoolmaster [law of Moses]."

Paul, when contrasting the law of Moses and the law of the church, called the former the law of works and the latter the law of faith. See Rom. iii: 27. Again: "But that no man is justified by the law [of Moses] in the sight of God, *it is* evident: for the just shall live by faith. And the law is not of faith." Gal. iii: 11, 12. What is meant by the statement of Paul when he said that the law was not of faith? Did he intend to convey the idea that those who were under the law of Moses had no faith in the law? Surely not. But, by viewing this statement of Paul in its proper light, it is evident that he intended to convey a very important truth to the minds of the brethren, namely, that the law of Moses was not of the promise made to Abraham, for that promise was to be fulfilled through

Christ, by becoming high priest of a better covenant, established upon better promises. See Heb. viii: 6. But the promise was fulfilled when the church was established, and this church was called "the faith" by Paul. Therefore the law of Moses was no part of this faith, or church, by which all families of the earth were to be blessed.

We also have the following: "Afterwards I came into the regions of Syria and Cilicia, and was unknown by face unto the churches [congregations] of Judea, which were in Christ: but they had heard only that he which persecuted us in times past, now preacheth the faith which he once destroyed." Gal. i: 21–23. By reading 1 Cor. xv: 9, we learn that the faith which Paul destroyed has reference to the church.

Added to this we have the following: "And when they were come, and had gathered the church [congregation] together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts xiv: 27. Now it cannot be consistently denied that the expression, "door of faith," in the above, refers to the door of the church.

We will now examine one other statement of divine truth on this subject. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to

write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. From this we learn that the followers of Christ "should earnestly contend for the faith." What faith? Evidently the faith of God. We do not understand this faith to have reference to our belief, but to the things to be believed—the things in which our faith should abide, which is the church or kingdom of God on earth and its doctrines. To whom was this faith delivered? To the saints. How long since? More than eighteen centuries ago. Who delivered this faith to the saints? God, through his Son. Did God deliver his church or kingdom to the saints? He did. Jesus said unto his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii: 32. "And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii: 29. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Heb. xii: 28.

How are persons justified by the faith of God? An explanation of the following scriptures will answer this question in full. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that

believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Rom. i: 16, 17. We understand this to teach that the righteousness of God is revealed from one system of worship to another, as from the Jewish to the Christian, and when it produces faith in our hearts, it becomes the power of God unto our salvation, or we receive the power to become the sons of God. Now, when our faith in the righteousness of God as revealed in the gospel of Christ prompts us to accept the terms upon which salvation is bestowed, as recorded in this gospel, we enter into the faith or church of God, thereby accepting the gift of the grace of God that has appeared to all men.

In view of the foregoing evidence on this subject, we are forced to conclude that the church of God is called the "faith of God" by Paul. And as salvation cannot be procured without the faith of God, it is evident that no one can consistently claim to be an heir of God by faith outside the church of Christ. By accepting the faith of God, persons are justified from their sins, for it is faith made perfect by works, as described by the Apostle James. They can then say, as did the Apostle Paul, "But we are not of them who draw back unto perdition; but

of them that believe to the saving of the soul." But it has been shown that such belief as the above is received only into honest and good hearts, through which it works by love. This being true, such faith necessarily produces repentance, which we will endeavor to explain in our next article.

CHAPTER XI.

REPENTANCE.

WE understand repentance to include a turning away from everything that is contrary to the existing laws of God, which necessarily leads to the acceptance of salvation upon the terms of the gospel. No person can consistently claim that he has truly repented while he refuses to accept these terms by which he is made free from sin. Therefore true repentance and conversion, like true faith and works, are inseparably connected.

When the Jew is prompted by faith in Christ to reject the law of Moses and accept salvation through the gospel of Christ, he has repented and is converted. When the Gentile is prompted by faith in Christ to reject any theory of worship that is contrary to the will of God and accepts salvation upon the terms of the gospel, he has repented and is converted. When any sinner accepts salvation upon the terms of the gospel, he has repented and is converted. True repentance toward God is the result of

true faith, and, without an exception whatever, leads persons to accept salvation upon the terms of the gospel regardless of their own feelings or notions. The vilest sinner on earth may cease to practice gross sins and lead a moral life, which is a necessary step toward salvation, yet if he refuses to accept the gospel he cannot consistently claim that he has truly repented. He has only rejected one form of sin and accepted another.

No true believer in God's word will deny that true repentance necessarily leads persons to obey the gospel of Christ; and no one of this class will deny that obedience to this gospel necessarily leads persons into the church of Christ. Hence, no person who refuses to enter the church of Christ by obeying from the heart the form of doctrine delivered him, can consistently claim to have repented.

While true repentance is preceded by what is called godly sorrow for sin, yet we are led to the conclusion that much confusion exists in the minds of many with reference to this point.

From the foregoing we conclude that when persons receive the word of God into honest and good hearts, by which they are prompted to accept the gospel through a desire to obey God, they have truly repented. Paul taught that sinners are made free from sin and become the

servants of righteousness in obeying from the heart the form of doctrine delivered them. But in order to obey this form of doctrine from the heart, it is necessary that such obedience be preceded by true faith, which produces a godly sorrow for sin, which works a true repentance that leads to obedience. Hence, a repentance that does not lead the sinner to obey this form of doctrine delivered him is a deception.

We learn that godly sorrow works repentance. See 2 Cor. vii: 10. What is godly sorrow? It is a sorrow that leads the sinner to forsake sin, and creates a desire within the heart to know what God will have him to do. See Acts ix: 1–6. But the sinner cannot have such a desire without faith in God. This is self-evident. To have faith in God is to have faith in what he says. This is also self-evident. But God requires the sinner to believe the record that he has given of his Son in order to have eternal life. See 1 John v: 10, 11. Hence, no sinner can have godly sorrow that works true repentance toward God, that leads to eternal life, without faith in the record that God has given of his Son. We therefore conclude that true repentance toward God that leads to eternal life is preceded by true faith in God and the record that he has given of his Son.

CHAPTER XII.

CONFESSION.

WE learn that it is necessary to confess with the mouth the Lord Jesus. Paul, when speaking of the righteousness of faith, said: "But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x: 8–10.

While we understand the above to teach the necessity of confessing Christ with the mouth previous to baptism, or unto salvation, as it is stated by Paul, yet, in order to receive the blessings promised in obedience to this act, the future life must conform to the truth confessed, *i. e.*, the good confession must lead the sinner into the fold of Christ by obeying from the heart the form of doctrine delivered him, and his daily walk as a Christian should be a living

witness, ever testifying to the fact that his only hope of eternal salvation rested upon this truth confessed with the mouth; for upon the truth of this confession depends the eternal salvation of all human beings.

Although this good confession may be lightly spoken of, even by many who profess to be followers of Christ, yet we learn that, as surely as the Lord liveth, every tongue will be made to confess this truth, although it may be to the condemnation of many; for it is written, "*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv: 11. Confess what? By reading the 12th verse of the above chapter, we learn that "every one of us shall give account of himself to God," and in Paul's letter to the Philippian brethren we have the following: "Wherefore God also hath highly exalted him [Christ], and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." Phil. ii: 9–11.

We have now, in a brief manner, given the four gospel means by which sinners are led from under the bondage of sin into the fold or

church of Christ. As we have stated, the church of Christ is the only divinely appointed means of salvation from sin. Faith, repentance, confession and baptism are the terms divinely appointed upon which this church is entered. Hence, it will be readily seen that baptism, preceded by faith, repentance and confession, is the form of doctrine to be obeyed from the heart in order to be freed from sin.

Reader, do you desire salvation from the bondage of sin? Do you desire to surrender your allegiance to the power of Satan, the enemy of God, and become one of the loyal subjects of the King of kings and Lord of lords? Do you desire to rest from the many disappointments, privations and tribulations of this life, and be made a happy participant in the grand jubilee that is to come with the return of the Son of God? Do you desire possessions in that golden city that is to come down from God out of heaven prepared as a bride adorned for her husband? Do you desire to hear that new song which is to be sung at the grand jubilee by the hundred and forty and four thousand redeemed from the earth? Do you desire to abide forever in this realm of eternal bliss in the presence of God, of Jesus, of the holy angels and of all the redeemed of earth? If so, is it not plain to your mind that your only hope is to accept sal-

vation by entering the church of God upon his own terms as revealed in the gospel of Christ? With true faith in Christ and the gospel, and with an earnest desire to serve God, confess Christ with the mouth, and obey from the heart the "form of doctrine delivered you," by which you will be freed from sin and be a new creature in Christ Jesus.

CHAPTER XIII.

THE FAITH OF ABRAHAM.

IN order that this subject may be fully understood, it is necessary to consider the fact that no person can be justified by works in obedience to law to the extent of his salvation without the righteousness of Christ being imputed unto him. Paul refers to this fact in his letter to his Roman brethren, 4th chapter. It is also necessary to consider the fact that obedience to God's law is required in order to receive the benefit of the righteousness of Christ. This truth is fully set forth by the Apostle James in his epistle, 2d chapter. Hence, we must consider the condition of Abraham as it would be under the law of God without the mediation of Christ, as referred to by Paul in Rom., 4th chapter, and his condition under the law of God with the mediation of Christ, to which James refers in his epistle, 2d chapter. "But that no man is justified by the law in the sight of God, *it is* evident; for the just shall live by faith." Abraham was justified by a faith in the promises of God that prompted him

to work for the fulfillment of the promises, which we will endeavor to show in the following investigation.

It has been shown in the preceding articles that Christ fulfilled the law of righteousness whereby man was redeemed from sin, and that man is required to obey the form of this law, by which righteousness is imputed unto him, as it was unto Abraham. The faith of Abraham was a type of the faith that saves sinners in all ages. Without this faith it is impossible to please God.

It has been shown that Abraham's faith prompted him to obey God in all his requirements, and because of his obedience, faith was imputed unto him for righteousness. With reference to this subject the Apostle James said: "Was not Abraham justified by works when he had offered Isaac, his son, upon the altar?" Jas. ii: 21. But it is argued by many that the salvation of Abraham was by faith without works, and claim that the statements of Paul found in his letter to his Roman brethren, 4th chapter, 2d and 3d verses, fully sustain their assertion. Those who advocate this error have imbibed false ideas with reference to what it takes to constitute true faith that procures salvation from sin. Hence they are led to believe that the teachings of Paul, Rom. iv: 2, 3, contradict

the above statement of James, and decide that James is wrong, or that the translation is wrong. Why not decide that Paul is wrong? But why not, rather, decide that both are right and accept the truth as it is given by James, Paul, and other apostles of Christ? It is evident that any theory which would have the apostles of Christ teaching contradictory doctrines of salvation, is erroneous.

We now desire to investigate this subject that we may know the truth in regard to Abraham's salvation or justification from sin. Paul said: "For if Abraham were justified by works, he hath *whereof* to glory, but not before God." Rom. iv: 2. By reading the third chapter we learn that he contrasted the law of Moses, which he called the law of works, and the gospel, which he called the law of faith, and shows that salvation could not be procured by the works of the law of Moses to the exclusion of the law of faith (gospel), but that salvation could be procured by the gospel to the exclusion of the law of Moses. Why this difference? We will see. When Adam fell by transgression, all his posterity were reduced to the same fallen state. In this condition they were unable to perform any act by which to be justified from sin. They might worship God, yet it would not be accepted. Why not? Because they

were unable to satisfy the demands of his law violated by Adam, which was necessary to acceptable obedience to God. This being true, no one could be justified by works without the demands of his violated law being satisfied. Hence, the Jew could not be justified by works under the law of Moses of itself. Abraham could not be justified by works without the demands of God's law being satisfied. These are the fundamental truths that Paul intended to convey to the minds of his Roman brethren in his letter in the second, third and fourth chapters. Their salvation depended upon God's law being satisfied. Hence, if Abraham could have satisfied the demands of God's broken law by his works, he could have been justified by works, and could have gloried, as shown by Paul when he said, "For if Abraham were justified by works he hath *whereof* to glory." But as he could not do this, he accepted the promises of God through faith.

"But," says one, "Abraham did accept the promises of God through faith, and his faith was counted unto him for righteousness." This is true, for Paul said, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. iv: 3. And James said, "Seest thou how faith wrought with his works, and by works was

faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James ii: 22, 23. How was this scripture fulfilled? By Abraham perfecting his faith by his works. Hence, we find no contradiction in this, for Paul teaches that Abraham's faith was counted for righteousness, which James does not deny; and James teaches that the faith of Abraham, which was counted unto him for righteousness, was perfected unto salvation by works, which Paul does not deny.

But, we ask, can a person be justified from sin by works under the law of faith (gospel) of itself? He can. Why? Because Christ has satisfied all demands necessary to acceptable obedience under this law, and requires all subjects of this law to work out their own salvation with fear and trembling. To deny this is to deny the plain teachings of God's word.

From the foregoing it is evident that Paul's statement, Rom. iv: 2, refers to Abraham's inability to perform an act by which to be justified without the mediation of Christ, and the above statements of the Apostle James refer to the justification of Abraham in obedience to law made acceptable by the blood of Christ. Hence James ii: 21–23 does not contradict Rom.

iv: 2, 3. But these statements of the apostles in connection, show conclusively that Abraham was justified by faith made perfect by works.

But in what sense was the faith of Abraham counted unto him for righteousness, and yet was justified by perfecting his faith by his works? I presume that it will not be denied that righteousness is imputed in every act of acceptable service to God. Therefore, when the sinner believes that Christ is the Son of God, and believes in his death, burial and resurrection, God counts it unto him for righteousness to the extent of this act, for he has surely done that which is right, yet his faith does not procure his salvation from sin without being perfected by further acts. The same may be said of faith in any statement of divine revelation. Hence, with reference to Abraham's faith, "The word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look, now, toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Gen. xv: 4, 5. These are the words of the Lord that Abraham believed, which faith was counted unto him for righteousness, as shown by reading the next verse following:

"And he believed in the LORD; and he counted it to him for righteousness." This is the scripture to which Paul referred when he said, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." God also promised Abraham that he would make of him a great nation, and make his name great, and that in him all families of the earth should be blessed. We presume that no one will deny that Abraham believed these promises also, and that his faith was imputed unto him for righteousness; yet when these promises were made to Abraham, God said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." See Gen. xii: 1. We learn that Abraham obeyed, "not knowing whither he went." See Heb. xi: 8. Now, as the Apostle James said, "Seest thou how faith wrought with his works, and by works was faith made perfect."

From the foregoing facts it is evident that Abraham did believe in the promises of God, and his faith was imputed unto him for righteousness to the same extent that righteousness is imputed unto all sinners when they believe in the promises of God. It is equally as inconsistent to claim that the salvation of Abraham was procured, or that he was justified from sin

by only believing that God would multiply his seed as the stars of heaven, and that through his seed all families of the earth should be blessed, as it would be to claim that the salvation of the sinner is made secure by only believing that Jesus Christ is the Son of God, and that through his death all families of the earth *are* blessed.

The promises made to Abraham were intended to lead to the establishment of the way of salvation through Christ, and Abraham's eternal salvation depended upon the fulfillment of those promises. To deny this would be to deny that Abraham was saved by the blood of Christ; for it was through the fulfillment of the promises that the blood of Christ was "shed for many for the remission of sins."

But God placed a very important part of the work upon Abraham, which was to lead to the fulfillment of those promises, and it is very evident that if Abraham had refused to comply with God's requirements his faith would not have benefited him in regard to his salvation. It would have been dead. But when the Lord said unto him, "Get thee out of thy country," etc., he "obeyed, not knowing whither he went;" yet he believed that his obedience was leading to the fulfillment of the promises upon which his salvation depended.

When he offered Isaac, his only son, upon the altar, he did a work pointing to the great offering of God's only Son, upon which his salvation depended. If Abraham had refused to offer his son upon the altar in obedience to the command of God, he surely would have forfeited all the blessings promised him; for God said: "For because thou hast done this thing, and hast not withheld thy son, thine only *son:* that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii: 16–18. This is the time to which James referred when he said: "Was not Abraham, our father, justified by works when he offered Isaac, his son, upon the altar?"

Now, it is very evident that Abraham's eternal justification, or salvation, depended upon the perfecting of his faith by his works, which he did, for when he offered his son upon the altar, God promised him with an oath to bless him because he obeyed his voice. It is to this that James referred in his epistle, ii: 21–23, and it should be remembered that these statements of the Apostle James simply affirm that which

God did promise with an oath. Hence, to claim that the literal teachings of James in his epistle, ii: 21–23, are not true, is equivalent to denying that which God stated with an oath. Paul, when he taught, as found in Rom. iv: 2, 3, that Abraham could not be justified by works without the mediation of Christ and faith in the promises of God, which has been explained, he did not contradict the sworn statements of God, as found in Gen. xxii: 16–18, and affirmed by the Apostle James in his epistle, second chapter. Hence, Abraham's justification, or salvation from sin, depended upon the perfecting of his faith by works. And as the faith of Abraham represents the only principle upon which faith saves sinners, it is evident that all sinners who come to God are saved by faith made perfect by works.

But it is argued by many that the doctrine of justification by works, as taught by James, is refuted by Paul in his letter to the Ephesian brethren, 2d chapter, 8th and 9th verses. He said: "For by grace are ye saved through faith; and that not of yourselves, *it is* the gift of God. Not of works, lest any man should boast." James said: "But wilt thou know, O vain man, that faith without works is dead? . . . ye see, then, how that by works a man is justified, and not by faith only." James ii: 20–24. Now,

as James and Paul were guided by the same Spirit, it is evident that the above scriptures do not conflict, which we will endeavor to show.

By comparing Eph. ii: 8, 9, with the following verses in the same chapter, we learn that those Ephesian brethren were at one time strangers from the covenants of promise, having no hope, and without God in the world, but were made nigh by the blood of Christ. See 12th and 13th verses. How did the blood of Christ make them nigh? The following will show. "For he is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition *between us;* having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace. . . . Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household [church] of God." 14–19.

The above scriptures evidently teach that the blood of Christ made those Ephesians nigh by abolishing the law of Moses, and establishing his church, into which the Gentile was permitted to enter by faith as well as the Jew. It will be observed, that by abolishing the law of Moses and establishing the church of Christ, the Gentile world was made equal with the Jew

in matters pertaining to the worship of God without any condition on their part whatever. Hence, it is quite evident that Paul taught those Gentile brethren that they were saved from their rejected condition by the establishment of the church, without any condition on their part, and that they had been permitted to enter this church by faith, by which they and the Jews were made to sit together in Christ Jesus. See 6th verse.

In view of these facts, the 8th and 9th verses are made plain. "For by grace [through the gospel] are ye saved through faith [in the gospel, which is the government of the church], and that [salvation] not of yourselves [the establishment of the church, including the gospel, was not of themselves]: it is the gift of God: not of works, lest any man should boast." The church was not established by the works of man, but was the fulfillment of promise. After Abraham received the promise, he also received the law or covenant of circumcision; but salvation came through the promise and not through the law. Therefore Abraham could not boast.

But in the 10th verse we have the following information: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk

in them." God ordained that they should enter his church by faith and walk in good works. All sinners are ordained to this privilege. We understand these to be the works to which James referred when he taught that "by works a man is justified, and not by faith only." It is evident, therefore, that the expression "Not of works, lest any man should boast," as found in Eph. ii: 9, refers to the establishment of the church of Christ as the divinely appointed means of salvation from sin, while James ii: 20–24, has reference to entering the church upon the terms of the gospel after it was established. Hence, the above teachings of James and Paul do not conflict.

The establishment of the church of God made both Jew and Gentile equal in matters pertaining to the worship of God, for by its establishment the Jew was released from serving the law of Moses, the Gentile from his rejected condition, and both were made subject to the same new law, which was called the "new covenant," "perfect law of liberty," "law of faith," etc.

Now, it is evident that this new law or covenant did not bring salvation to the world because of the works of the Jews, but it came purely by the grace or favor of God, and he justified both Jew and Gentile upon the same

terms, which was by faith, and ordained that they should walk together in good works, which he prepared for them, by which to perfect their faith in order to their eternal justification or salvation. "For by grace are ye saved through faith [in the means of salvation], and that [means of salvation] not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Why should we walk in these good works? Answer: "Ye see then how that by works a man is justified, and not by faith only."

Rom. iv: 4 reads as follows: "Now to him that worketh is the reward not reckoned of grace, but of debt." This represents the worship under the Jewish covenant. Worship under this covenant represented bondage, as servants paying a debt to the master; whilst worship under the covenant of grace, or the gospel, represents worship as the duty of a son to a father.

The Jewish covenant was a yoke that none were able to bear. See Acts xv: 5–10. Hence, the law of Moses could not of itself give life. See Gal. iii: 21. But by the intercession of Christ the Jews were released from the curse of the law of Moses, and all accountable beings

to God, who lived at the time of the establishment of the covenant of grace, were made subject to it, and were required to enter into it by faith. It should not be forgotten that the covenant of grace is the government of the church of God, which was established through the blood of Christ, and that all sinners are required to enter therein, as well as to have faith.

Rom. iv: 5–8, inclusive, represents the bringing in of the Gentiles who did not have the law, but unto whom righteousness was imputed without the works of the law of Moses. Hence, the blessings that came to the circumcision came also to the uncircumcision upon the same terms, as will be found by reading the remainder of this chapter.

Now, in view of the foregoing facts, it is very evident that God has never ordained or recognized but one general principle by which to save sinners, which is obedience to law. There have been different orders of worship in different ages of the world by which acceptable obedience was rendered to God, which has been shown; yet obedience was the general principle upon which salvation from sin was made to depend. Any person who lived and died a servant of God before the establishment of the church, was made an heir of righteousness by faith made perfect in obedience to the law of

God that existed during his life, which obedience was made acceptable by the blood of Christ.

The same may be said of any follower of Christ who has lived since the establishment of his church. Hence, it is evident that the doctrine of salvation by faith, made perfect by works, as in the case of Abraham, cannot be refuted by consistent argument.

It has been shown that to receive the teachings of the apostles of Christ is to receive Christ; and the Apostle James plainly teaches that a man is justified by works and not by faith only. It has also been shown that the teaching of James on this subject, fully agrees with the sworn statements of God as found in Gen. xxii: 17, 18, and is not contradicted by Paul, as some would have it.

All who believe in the existence of God, and who believe the Bible to be his revealed will to man, desire to be received into his everlasting kingdom when he calls forth the living and the dead to judgment; yet there are thousands professing to be followers of Christ and his apostles, who are forced to fight against God in order to sustain their theories of human speculation. They may believe that they are right in pursuing such a course, for many, doubtless, have been led to believe that certain doctrines are true, regardless of any evidence to the con-

trary. Hence many believe that the doctrine of justification by faith only is the true doctrine by which salvation from sin is procured, and that it must be sustained even if it is literally denied by an apostle of Christ. They fail to make the proper distinction between salvation from the penalty of the original sin of Adam, which is secured by the death and resurrection of Christ, and the conditional salvation of sinners from their own sins by accepting the blood of Christ through faith made perfect in obedience to God's requirements, by which they are made recipients of the atoning power of his blood. They pursue the same course when comparing Paul's statements found in Eph. ii: 8, 9, with the statements of James in his epistle, 2nd chapter, 17th to 26th verse inclusive. They make no distinction between the unconditional salvation of the Gentiles from their rejected condition by which they were made equal with the Jew, by the establishment of the church of Christ, as is shown by Paul, and their conditional salvation from their sins in obedience to good works which God ordained that they should walk in them, as shown by Paul in tenth verse, by which also they were justified, as shown by the apostle James.

By pursuing such a course, they fail to rightly divide the word of truth, which results

in confusion and strife. This error is the source of the many isms and sub-isms that exist, and which are kept alive, chiefly, by teachers who have accepted the wisdom of this world to the exclusion of the wisdom of God, and offer to the world false theories sufficient to satisfy the feelings and the fancy of all who desire a choice of their own in matters pertaining to the worship of God regardless of his will. But God says with reference to all such: "But in vain they do worship me, teaching *for* doctrines the commandments of men."

We now say to those who desire salvation from their sins, to obey from the heart the form of doctrine delivered them by being buried with Christ in baptism, and rise to walk a new life. His blood atones for all who will enter his church by obeying this form from the heart. He entered the most holy place, and is at the right hand of God to make intercession for his people. By his death, the veil of blindness was removed, and his church is united to the mercy-seat, the place that God promised to meet his people and bless them. He, therefore, promises to meet us in his church and bestow the blessing of everlasting life upon us if we will walk worthy of the vocation wherein we are called.

When a person enters the church of God, he

is required to work out his own salvation with fear and trembling. See Phil. ii: 12. He is commanded to earnestly contend for the faith which was once delivered unto the saints in order to retain his right to the tree of life. In the last chapter of God's revealed will to man we have the following: "Blessed *are* they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii: 14.

While many teach that God's chosen people cannot fall, yet, in Paul's letter to his brethren at Corinth, we find the following admonition: "Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. x: 12. We learn that some of Paul's brethren contended that the law of circumcision should be kept in order to be saved. See Acts xv. Paul, in his letter to the Galatian brethren said with reference to this subject, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v: 2–4. From this it is readily seen that God will not accept any worship that is contrary to his revealed will. Then how important that every

member of God's kingdom guard against introducing anything into the worship not sanctioned by him.

"But," says one "I believe that all who will serve God in the best light they have, will be saved." We say to all such, that the gospel is the best light you have; and if you refuse to be guided by it, you reject the only light that is revealed to man in the word of God by which to be led into eternal life. Paul said: "And to you who are troubled rest with us. when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i: 7–9.

CHAPTER XIV.

HEIRS OF GOD BY ADOPTION.

WE learn that Christ is the only begotten Son of God. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John i: 14.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii: 16.

But we learn that all of God's children are begotten of him. "Of his own will begat he us with the word of truth, that we should a kind of first fruits of his creatures. James i: 18.

But if Christ is the only begotten Son of God, in what sense are all his children begotten of him? We answer, only in the sense of adoption. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv: 4, 5.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. i: 5.

It is therefore evident that persons become children and heirs of God by adoption. Persons become children and heirs by adoption through law. When the law of adoption is fully satisfied by complying with its requirements, the person adopted becomes the child and heir of the one who adopts him, and not before. The gospel contains the law of spiritual adoption. When a person fully complies with the requirements of this law, he becomes a child and heir of God by adoption. Paul said: "For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv: 15.

But in what sense are persons begotten or born again when they are adopted?

We answer, when a person is adopted by another, he is changed or passes out from one family, state or condition into another; his old state or condition has passed away. He is now in a new state; he is the child and heir of new parents. Hence, figuratively speaking, he has been born again. The same may be said of the spiritual adoption. When a person complies with the spiritual law of adoption as revealed

in the gospel of Christ, he is changed or delivered from one state into another. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come." 1 Thess. i: 9, 10.

His old state has passed away and he is made a new creature in a new state. "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. vi: 17, 18.

He is now a child and heir of God. Hence he is born again through obedience to the spiritual law of adoption. "Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God." John iii: 5.

What is the spiritual law of adoption?

It is faith in what God has revealed to man with reference to salvation from sin through Christ his only begotten Son, repentance towards God, confession of Christ with the mouth unto salvation and a burial with him in baptism, which includes a rising to walk a new life.

"But," says one, "you have failed to explain the true change that takes place in the new birth; that the new birth is a change of heart; that when the heart is changed, the person is a child and heir of God."

This we deny in full. Let us see.

1. By a change of heart is meant a purified heart.

2. We have given four requirements of the spiritual law of adoption, of which faith is the first, and we learn that the heart is purified by faith. "God put no difference between us and them purifying their hearts by faith." Acts xv: 9. Hence faith is in order to purify the heart, and purifying the heart does not adopt the person, but only prepares him for adoption. It is God's will to adopt all sinners whose hearts have been purified by faith.

3. Repentance is the second requirement of the spiritual law of adoption. True repentance is so closely connected with the two following requirements that it becomes positive evidence supporting the fact that the heart is purified by faith. Hence repentance is evidence of the fact that the person is prepared to confess Christ and obey from the heart that form of doctrine which was delivered him.

4. Confession is the third requirement of the spiritual law of adoption. Obedience to this

requirement is simply the result of true repentance, which, without an exception, prompts the person to receive just what God requires. And when he is told by the apostle of Christ, "That if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved," he is ready to obey, "For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation," and he believes the divine statement.

5. Baptism is the fourth requirement of the spiritual law of adoption. Valid obedience to this requirement is also the result of true repentance. In this act of obedience, all who are prepared to become children and heirs of God, receive the Spirit of adoption, whereby they cry Abba, Father. Hence, all who obey from the heart this form of doctrine are assured of their acceptance into the family of God through faith in the knowledge of the teachings of the Spirit, whereby they cry Abba, Father, or in other words, they rejoice in the Lord through faith in the promises of God to all who obey him. All who claim God as their Father should occupy grounds upon which they may be assured of the fact that God claims them as his children, and not be crying Holy Father without authority and without a promise.

This crying Abba, Father, by the Spirit of adoption, or rejoicing in the hope of eternal life through faith in the teachings of the Holy Spirit was, doubtless, a strange sound to the unbelieving Jews. Like the wind, they could hear the sound, but were confounded, because of unbelief. With reference to this birth of adoption, Jesus said unto Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This caused the idea of a natural birth in the mind of Nicodemus, and he asked the question, "How can a man be born when he is old?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God." But, that the spiritual birth is not similar to the natural birth, is evident from the following statement of Jesus. He said: "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." Yet Nicodemus did not comprehend the spiritual birth. Jesus said to him, "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Nicodemus could not comprehend the sound,

or the teachings and rejoicings of those who had become children of God by the birth of adoption, because of unbelief. For Jesus said, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things." See John iii: 3–12. The works of Jesus bore witness that the Father had sent him, but Nicodemus and many of the Jews would not believe. See John v: 36–38. Hence, if those Jews would not believe the earthly things which bore witness of Jesus that he was sent of God his Father, how should they believe that salvation in heaven was through him? Jesus taught that no man could come unto the Father but by him. He said: "I am the way and the truth, and the life: no man cometh unto the Father, but by me." See John xiv: 6. This was a very strange sound to those unbelieving Jews who claimed that they were already of the Father by a natural birth, hence did not have to come to the Father. It was therefore a strange sound to them, to hear many of their Jewish brethren renouncing the law of Moses under which they had been reared and proclaiming a gospel of salvation from sin through Christ, teaching that a man must be born again again before he could enter into the kingdom of heaven, and rejoicing in the hope of eternal life through faith in this birth

of the water and the Spirit, by which they were adopted into the family of God.

Although this sound was a fulfillment of prophecy contained in their law, many would not believe it, and for this reason they were confounded. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." 1 Pet. ii: 6. "But they have not obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x: 16–18.

That the spiritual birth of adoption cannot be fully illustrated by the natural birth, is evident from the fact that persons are made heirs of God by adoption, through obedience to law, by the consent of the person adopted. His spiritual birth is made to depend upon his own will or volition. The law of adoption makes the child of one parent the child of another. When a person is born of water and of the Spirit, he is delivered from sin unto righteousness.

In view of the above facts we are led to the conclusion that the expressions, *begotten of God* and *born of water and the Spirit*, are used to

convey the same idea. We understand that when a person is begotten of God, he is a child of God. John said: "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith." 1 John v: 4.

"We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself and that wicked one toucheth him not." Eighteenth verse.

We therefore conclude that if a person is begotten or born of God, he is a child of God. But if he is a child of God, he is an heir of God. Paul said: "The Spirit itself beareth witness with our spirit that we are the children of God: And if children, then heirs: heirs of God, and joint-heirs with Christ." See Rom. viii: 16, 17.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv: 7. But persons become children of God in obedience to the law of adoption. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Gal. iii: 26, 27. Hence we conclude that when persons are begotten of God, they are children and heirs of God by adoption. This being true, it is plain that no person is begotten of God before he obeys the law of adoption.

But we may be told that the expression, *born of God* is an error; that when this expression occurs it should be read, *begotten of God*; that it is so rendered in the New Version, and by all critics of any note, etc. While it is true that the above is taught by many, yet we do not so understand it. We therefore differ from them on this subject. We are led to highly esteem the teachings of learned men in their efforts to elucidate the doctrines pertaining to our salvation, so long as they confine themselves to the teachings of the plain statements of divine truth. But when we consider the fact that wise men are liable to err, and do often err, we conclude that their teachings should be measured by the infallible standard as well as those of other people.

But we may be told that our ignorance has led us astray on this subject; that if we are correct, all who believe that Jesus is the Christ are born of God, hence in a saved condition whether they have been baptized or not; for John said: "Whosoever believeth that Jesus is the Christ, is born of God." See 1 John v: 1. In reply, we will state that we are willing to accept the statement of John as it is given above, and we are willing to accept the statement as rendered in the New Version; for both convey the same idea with reference to being

in a saved state, which cannot be consistently denied. But with the teachings of God's word before us, we are unable to decide that a person can be either begotten, or born of God, before he obeys the law of spiritual adoption, which includes baptism.

While it may be argued that our position on this subject places all who believe that Jesus is the Christ in a saved condition, yet we are unable to see that their condition would be changed by using the expression, *begotten of God*, instead of the expression, *born of God*, unless it could be proven that a person may be in a condition that he does not sin, cannot sin and that the wicked one cannot touch him while in this condition, yet not in a *saved* condition, which we presume, no one will attempt to prove.

That the above is true, is made evident by applying the foregoing rule to the following scriptures: "Whosoever is born [begotten] of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born [begotten] of God." 1 John iii: 9. Yet according to the teachings of some, this class of persons are not in a saved state. Again: "We know that whosoever is born [begotten] of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." 1 John v: 18. Yet he is not in a

saved state, if he is to be judged by the teachings of some. Now it is quite plain that if our position on this subject leads us into a difficulty, we find no relief by applying the above rule as directed by some. Hence the difficulty with reference to 1 John v: 1, is not involved in the expression, *born of God*, but the trouble arises by failing to recognize the fact respecting what it takes to constitute a true believer in Christ. This is made evident by considering the following: "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." John xii: 42, 43. Now it is evident that 1 John v: 1, does not have reference to the above class. But if the idea conveyed by some teachers is correct, those chief rulers, who refused to confess Christ, and who loved the praise of men more than the praise of God, were begotten of God, regenerated, could not sin and could not be touched by the wicked one. How strange! Many very immoral persons claim that they believe on Christ, that he died, that he was buried and that he rose and ascended to his Father. They refuse to obey the gospel. They love sin more than righteousness. Are they begotten? Are

they regenerated? Are they in a condition that they cannot sin? We do not so understand from the teachings of God's word. We, therefore, decide that 1 John v: 1, does not refer to this class of persons.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." Now it is quite evident that the above has reference to brotherly love. From this we understand that every one that loveth God loveth those who are begotten of God; or in other words, all who love God, love the brethren. This being true, when a person is begotten of God he is a brother; and if he is a brother he has been born of water and the Spirit. Hence the expressions *begotten of God*, *born of God*, and *born of water and the Spirit* have reference to persons in a saved state.

We understand the above statement and the following, to refer to the same class of persons. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John iv: 15. We do not understand the above to include all who may say that Jesus is the Son of God. To claim this, would be contrary to reason and the revelation of God.

Paul said: "Wherefore I give you to understand, that no man speaking by the Spirit of

God, calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii: 3.

Why cannot a man call Jesus accursed by the Spirit of God?

Because it is contrary to the directions of the Spirit.

Why cannot a man say that "Jesus is the Lord, but by the Holy Ghost?"

Because no man knows that Jesus is the Lord but by the directions of the Holy Ghost.

But to confess Christ by the directions of the Holy Spirit includes a walk in life which conforms to the truth confessed. Such confession includes obedience to the directions of the Spirit. Faith without works is dead, because it is not by the directions of the Holy Spirit. The Spirit does not require any one to have *faith only*, in order to salvation. The same may be said with reference to confessing Christ. Confession without works is dead, because it is not by the directions of the Holy Spirit. The Spirit does not require anyone to *confess Christ without works*, in order to salvation. It is quite evident, therefore, that to simply confess that Jesus is the Christ is not by the directions of the Holy Spirit. Hence persons who simply confess that Jesus is the Christ, are not included in the statements

of the Apostle John as found in his 1st epistle iv: 15, and v : 1.

The spiritual begetting and birth, like true faith and works, are inseparably connected. Faith without works is imperfect, because it will not save. It is dead. Faith followed by works is perfect faith, because it will save. Faith is made perfect by works. When a person becomes a child of God in obeying the spiritual law of adoption, his faith is made perfect, and he is required to continue in this faith, for it is the only faith that will save. Spiritual begetting is the result of perfect faith. When a person perfects his faith he is begotten of God and spiritual birth is the result. It is equally as inconsistent to talk about drawing a line of distinction between spiritual begetting and birth, as it is to talk about drawing a line of distinction between perfect faith and obedience. The spiritual birth is readily understood when we consider the fact that persons are made children and heirs of God by adoption, that God gave the law by which they are adopted and that they are required to obey this law in order to become the adopted children of God.

CHAPTER XV.

HOW TO AVOID APOSTASY.

IT has been shown in the preceding articles that Christ, by his death and resurrection, redeemed mankind from the penalty of the original sin without any conditions on the part of man. Christ did all that was required to secure redemption from this penalty. It has also been shown that Christ, by the shedding of his blood, devised a way by which all who partake of sin when they become accountable to God for their acts, may be redeemed from the bondage of sin on conditions of obedience to the gospel, by which they are led into the church of God.

We have thus far explained two distinct salvations as revealed in God's word—one being unconditional on the part of the creature, and the other conditional. The attention of the reader is now invited to a third salvation, which is salvation in heaven. This salvation is inseparably connected with salvation from sin, and is also conditional on the part of the creature.

depending upon his faithful walk in life after he has been redeemed from sin by entering the church of God.

It has been shown that persons may fall or forfeit their right to eternal life after they have been redeemed from their condemnation in sin. In order to avoid apostasy, all who have put on Christ are required to add to their faith, virtue. By this, we understand that they are required to possess moral courage sufficient to enable them to walk worthy of the vocation wherein they are called, earnestly contending for the faith of God as revealed in the gospel of Christ.

But they are required to add to their virtue, knowledge. What knowledge? The knowledge of the revealed will of God evidently, which is the wisdom of God. A knowledge of the word of God is the knowledge that makes one wise unto salvation; and it is foolishness with God to attempt to worship him through any means devised by man, which is called the wisdom of this world. Without this knowledge of the revealed will of God any one is liable to be "carried about with divers and strange doctrines" averse to the teachings of God's revealed will, holding forth a form of godliness, but denying the power that God has ordained for the salvation of the world. Hence, a person may possess much of the wisdom of this world,

and enroll his name among the wise in art, science and general literature, yet, if he fails to acquire a knowledge of God's revealed will to man with reference to his salvation, but is led to accept humanly devised means as acceptable service to God, his life will be a life of vanity. Such a life is foolishness with God. "And again, The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. iii: 20.

But all who have put on Christ are required to add to knowledge, temperance. Without temperance, all the knowledge that may be obtained will not benefit any one after death. Intemperance, in a scriptural sense, is the destroyer of that which is good and acceptable in any act or vocation in life. Paul said: "And every man that striveth for the mastery is temperate in all things. Now they *do* it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. ix: 25–27. From this we learn that Paul kept himself in subjection to the will of God by being temperate in all things. It is also evident that a person may preach "the unsearchable riches of Christ," by which others may be

saved, and himself be a cast-away by being intemperate in his daily walk through life.

But all who have put on Christ are required to add to temperance, patience. We learn that the promises are inherited through faith and patience. "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. vi: 11, 12. All of God's people should have full assurance of hope unto the end. They should ever wait with patience for the second appearing of Christ, their Savior, who has gone to prepare a place for them, and to return to receive them unto himself, so that they may evermore be with the Lord. Should he not come before their bodies are consigned to the silent grave, they should patiently endure, and, like the patriarchs and prophets of old, they should meet death with full assurance that he is able to fulfill the promises. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." . . . "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive *and* remain shall be caught up to-

gether with them in the air: and so shall we ever be with the Lord. Wherefore comfort ye one another with these words." 1 Thess. iv: 14–18. What thrilling words of comfort to all of God's people!

But they must also be "patient in tribulation;" for we learn that they "must through much tribulation enter into the kingdom of God." See Acts xiv: 22. Many perplexing events occur through life that have a tendency to overcome the patience of the saints; but they should lay aside every weight and the sin which doth so easily beset them, and run with patience the race that is set before them.

But they are required to add to patience, godliness. We understand that godliness consists in doing the will of God through the faith which worketh by love. We learn that a person may have a form of godliness that will not be accepted. See 2 Tim. iii: 1–5. We also learn from this scripture that those who have this form deny the power of true godliness. What is the power of true godliness? By reading what follows the above in this chapter, the answer is plain. Paul, continuing his description of those who denied this power, said: "Ever learning and never able to come to a knowledge of the truth." 7th verse. And in the 16th and 17th verses he said: "All scrip-

ture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." But this scripture is the truth of the gospel, and the gospel is the power of God unto salvation to every one who believes. It is evident, therefore, that the gospel is the power of godliness which Paul said would be denied in the last days by persons having a form of godliness.

In Paul's charge to Timothy he said: "I charge *thee* therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away *their* ears from the truth, and shall be turned unto fables." 2 Tim. iv: 1–4. The above, while it sets forth the duties of God's people, fully describes the class of persons who have a form of godliness, but deny the power of the gospel of Christ, and turn unto fables or the imaginations of their own own minds.

But all who have put on Christ are required to add to godliness, brotherly kindness. In Paul's letter to the Roman brethren he exhorted them to "be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii: 10. It is also required to "let brotherly love continue." Heb. xiii: 1. When it ceases, divisions arise, creating unholy strife, working destruction to the household of God. Envy and pride are made prominent actors in this unholy work. The golden chain that unites the hearts of the people of God is broken, and many who with mouth confessed a meek and lowly Savior are made to bow before the shrine of vanity. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii: 19.

But all who have put on Christ are required to add to brotherly kindness, charity. The necessity of having faith and hope has been shown, but by reading 1 Cor. xiii: 13, we learn that charity is greater than faith and hope. Paul said: "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it

profiteth me nothing." Hence, charity is more than simply giving to the poor. Charity will suffer reproach and persecution, and yet be kind. It has no envy, but rejoices in the happiness of others. "Charity vaunteth not itself, is not puffed up," but is humble and ever ready to lift up the fallen. It "doth not behave itself unseemly," but acts with discretion. "Seeketh not her own," to the detriment of the good of others. "Is not easily provoked," but turns away from anger and gives a soft anwer. "Thinketh no evil," but strives to do good. "Rejoiceth not in iniquity, but rejoiceth in the truth." Such is the charity that is required by the word of God. See 1 Cor. xiii. It is the last link of the golden chain that lifts poor mortals from earth to heaven.

We have now given the means by which all of God's people may render acceptable obedience to his will and enter into everlasting life. For we have the following from the Apostle Peter: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the

knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i: 5–11.

But as the above work is for the perfecting of the body of Christ, we will note, to some extent, the divine appointments through which this work is to be done, as we understand them to be revealed by the gospel.

We understand that the body of the church of Christ includes the members of the various congregations who have obeyed the gospel to the extent of being made heirs of God in obedience to the law of spiritual adoption, and who convene from time to time in order to edify one another, and to perform other duties required in a congregated capacity. In order that this work might be begun and continued as the Lord has directed, we learn that certain classes of individuals were appointed to this work. "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps,

governments, diversities of tongues." 1 Cor. xii: 28. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ." Eph. iv: 11–15.

Now as all of the above classes did not continue to exist in the church, for some were ordained to the work of establishing the laws of the church by which the body was to be governed, and some of the gifts were to produce evidence upon which to predicate faith, after they had performed their mission they ceased to exist. Yet it is quite evident that some of the above classes continue to exist, for they were given to edify till we all come unto the perfect man in Christ, that we be no more children tossed to and fro, and carried about with every wind of doctrine, etc., and this cannot be said

to be fulfilled while the church contains babes in Christ, who need to be fed with milk. Hence, we conclude that the above gifts and appointments were divided into two classes, namely, those which were to establish the government of the church and produce the evidence of its authority, after which they were to cease to exist; and those which were to continue until all who enter the church were made perfect in Christ.

But it is evident that in the first age of the church, the above classes were appointed to their work by a direct power from God, for his last will was not revealed to man. Hence they were guided in their work by a direct power of the Holy Spirit, which power sometimes followed the laying on of hands. But after his will was revealed to the world, and miracles ceased to be performed, a knowledge of this revealed will was all that was necessary to prepare those who were to continue in the work of edifying the church and performing other necessary duties, as we understand from its teachings.

Now, as the object of the operation of the Spirit in the first age of the church was to confer wisdom heretofore unrevealed, and power to perform miracles, preparatory to a work made necessary to the establishment and to the con-

tinuance of the government of the church, and as this power was sometimes conferred through the laying on of hands, we conclude that when the order of receiving such wisdom and power by a direct operation of the Spirit ceased, the laying on of hands ceased also. But as the power of performing miracles ceased, and as the wisdom by which the church is to be governed is revealed to man, it is evident that the wisdom which was conferred by a direct operation of the Spirit in the first age of the church has not ceased, but the manner in which it was conferred has ceased. Hence, the class of individuals who were to exist in the church as evangelists, pastors and teachers for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ, are to receive, and to be directed by the same wisdom that was received from the Spirit in the first age of the church, but is not received as the apostles received it.

In view of the foregoing facts on this subject, we are led to the conclusion that the gospel of Christ takes the place of the apostles as pertains to life and godliness, and not the "parsons," so-called, pastors, etc., for it reveals to man the wisdom that was revealed to the apostles by the Spirit. Hence, we need only those teachers appointed to the work of

edifying the body of Christ by the inspired teachings of God's revealed will. We understand that such teachers were appointed to this work in the various congregations by the directions of the inspired apostles. Paul said to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Tit. i: 5. By reading the description of those elders, we learn that they were the teachers appointed "for the work of the ministry, for the edifying of the body of Christ," as directed by the teachings of the gospel, and that such teachers were to exist in the various congregations of the church of Christ till all babes in Christ grow "unto the measure of the stature of the fullness of Christ." Hence, each congregation should have elders appointed to all the work necessary to their edification and instruction as pertains to their walk in godliness. They should be prepared to receive members into the fold of Christ at all times, and not be led to accept the unscriptural idea that the door of the church is closed against the sinner until the preacher comes on his monthly circuit, or until the big meeting, held once or twice a year. How strange the fact that such an idea exists among many, and is even supported by the conduct and teachings of

many who profess to be true proclaimers of the gospel of Christ!

But it may be argued that elders should not be appointed by the consent of the congregation, but that they should grow into this appointment through age and the study of the scriptures. While we freely admit that persons should grow *to* this appointment in the manner stated above, yet they cannot grow into this appointment as duty demands, without the will or consent of the members. If a person should assume such a work, he would be liable to create strife rather than peace. Paul said: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves." 1 Thess. v: 12, 13. But we conclude that if the members of a congregation should know those who are over them in the Lord, and should highly esteem them in love for their work, such work should be performed by the will and consent of those who are required to know and esteem them. We are led to understand that the appointment by the consent of the members of a congregation does not create an elder, but is the reception of his appointment to a scriptural duty which belongs to him as an elder in the

church of Christ. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv: 23.

From the above we understand that they ordained elders to perform a work required in the churches or congregations, not that they were made elders by the appointment. They were elders before they were appointed. This is proven by the qualifications necessary to the appointment of a bishop or deacon. See 1 Tim. iii: 1-13. We presume that no one will argue that these qualifications were received through the ordination. But it is evident from the teaching of the 6th verse of the chapter above referred to, that a person must be an elder in order to be ordained to the office of a bishop or deacon.

We do not understand that all elders are equally qualified for the same work; yet there is work for all elders, as we understand from reading 1 Cor. xii: 28–31. There is a general work belonging to all elders, and a special work appointed to some. All elders do not labor in the word and doctrine. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. v: 17. By this we understand

that all elders who even ruled well did not publicly proclaim the gospel, yet they were to be counted worthy of double honor. Hence, every church or congregation should set apart its elders for the work necessary to its peace and edification.

Some may say, "While we admit that such was the order in the first age of the church, it is not so now; that inspiration has ceased; that we do not believe in uninspired man having the rule over the church," etc. In reply, we would state that the inspiration of God has not ceased; that the gospel of Christ is given by his inspiration; that uninspired man is to be controlled by this inspiration; and that when uninspired man directs and controls others by the teachings of this inspiration, they are directed and controlled by the inspiration of God. Those who direct and control others by the teachings of God's word are to be esteemed in love—not for what they may claim to be, not for any position they may claim to occupy, but "for their work's sake."

But we may be told that all the members of the church of Christ are priests to God. But we should not forget that the babes in Christ belong to the same kingdom of priests; that they are permitted to approach the mercy seat of God and offer for themselves the blood of

Jesus as well as any other priest; yet they need to be fed with "the sincere milk of the word, that they may grow thereby."

Peter said to the elders: "Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint [force], but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

We therefore decide that each congregation of the church of Christ should perform the service that God has enjoined upon it, by yielding to his appointments as set forth in his revealed will for the perfecting of the body of Christ.

CHAPTER XVI.

OPERATION OF THE SPIRIT.

WE believe, that the Bible is the word of God, and contains all that is known and all that is necesssary to be known with reference to salvation; that implicit faith in his word as revealed in the Bible, is the only faith that leads sinners to acceptable obedience to God; that this word was revealed to man by a direct operation of the Spirit of God, and that this direct operation of the Spirit was not to remit the sins of those to whom the Spirit was sent, but was to reveal the means through which remission of sins could be procured. Therefore, to receive a direct operation of the Spirit is to receive power and wisdom from God, that the recipient of this power may be enabled to perform that which God requires. It may be for the purpose of teaching the way of salvation, or it may be for some other purpose. When the Lord prepared Bezaleel for the work of the Jewish tabernacle, he said: "And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all

manner of workmanship," etc. Ex. xxxi: 3. We also have the following: "But truly I am full of power by the Spirit of the *Lord*, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Mic. iii: 8.

We understand that the office of the Spirit is to teach, direct and comfort, as pertaining to salvation. Jesus, when speaking to his apostles upon one occasion, said: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv: 26.

With this understanding, we will examine a few statements in the word of God. The children of Israel, who had assembled to read and hear the law, when speaking of the many mercies of God, said: "Thou gavest also thy good Spirit to instruct them," etc. See Neh. ix: 20. We learn from this that God gave his Spirit to his people in order to instruct them, and if we can learn in what manner the Spirit instructed them, we may know with certainty how the Spirit operates in the salvation of sinners.

The first thing to be considered is the fact, made evident by the foregoing statements of divine truth, that the Spirit, by a direct opera-

tion, first taught by conferring power and wisdom from God, and that this power was conferred upon a chosen few, that they might be enabled to teach others the will of God. By reading the 11th chapter of Numbers, we learn that Moses, who was the leader of God's chosen people, and who had received the power of the Spirit to enable him to direct the people in obedience to the law which God delivered unto him, complained of the burden which had been placed upon him. God commanded him to select seventy of the elders of Israel, and bring them unto the tabernacle of the congregation. And he said: "I will come down and talk with thee there; and I will take of the Spirit which *is* upon thee, and will put it upon them: and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone."

From this it is evident that God taught and directed the children of Israel by his Spirit through Moses, assisted by the seventy elders, who had received a direct operation of the Spirit by which they were enabled to assist Moses in teaching and leading them unto their salvation. In view of the above testimony it is also evident that the power of the Spirit of God was directly conferred upon a chosen few in order to enable them to teach others the requirements of God. Hence, this direct operation of the

Spirit was not in order to the remission of the sins of those upon whom this power was conferred.

We now invite the attention of the reader to the teachings of Christ and his apostles on this subject. Those apostles were the few whom Jesus had chosen out of the world in order to bear the glad tidings of salvation to the world by the power of the Spirit of God. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv: 46–49.

We will now go to Jerusalem and learn how this power was conferred upon them.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and

began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 1–4.

From this we learn that the apostles were filled with the Holy Ghost, which gave them wisdom and power from God by a direct operation of the Holy Spirit, as in the case of Micah, Bezaleel and others that have been mentioned. What power did they receive? The power to teach God's love to a sinful world, and to direct them into the way of salvation. For they received the power of God unto salvation (gospel), which is the wisdom of God.

All who receive the teachings of the Spirit as dictated to the apostles, receive the Spirit in the same sense that God's people did under the teachings of Moses and others appointed by the Spirit to do this work. Jesus said upon one occasion, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John vi: 63. It is evident, therefore, that when persons are guided by the teachings of Christ and his apostles, they are guided by the Holy Spirit. Hence, to receive the words of Christ and his apostles is to receive the Spirit of God.

This being true, it is very evident that the Spirit directs sinners into the way of salvation through the teachings of the apostles as found

in the gospel of Christ. And as we have no other way revealed in God's word by which the Spirit directs sinners, we conclude that the Spirit operates upon the hearts of sinners only through the word of truth as revealed in this gospel.

But the office of the Spirit is to comfort as well as to teach and direct, and Jesus promised that this comforter would abide with his people forever. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John xiv: 16. We understand that the comfort of the Spirit is made manifest by his teachings. It is the many precious promises contained in the gospel to all of God's people, who are made to sit together in heavenly places in Christ Jesus, by faith in the teachings of the Holy Spirit, made perfect in obedience to his directions.

How are persons to know that they are made partakers of the promises of the Spirit as revealed by the gospel? They know this by the spirit that dwells in them. "Now, if any man have not the spirit of Christ, he is none of his." See Rom. viii: 9. From this it is evident the spirit of Christ is the Comforter that was promised. He also said with reference to the Comforter, that he is "even the spirit of truth;

whom the world cannot receive, because it seeth him not, neither knoweth him [the world did not know Christ, and could not receive him. See John i: 10, 11], but ye know him [they knew Christ], for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you." John xiv: 17, 18. Hence, it is plain that Christ is the Comforter, even the Spirit of Truth which would come to them and be in them. Paul said: "And if Christ *be* in you, the body is dead because of sin, but the spirit is life because of righteousness." Rom. viii: 10. By comparing this verse with the preceding, it will be seen that to have the spirit of Christ is to have Christ.

How may we know when we have the spirit of Christ? Paul, in his letter to the Corinthian brethren, said: "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. ii: 16. By comparing this with the 12th and 13th verses, we conclude that when we have the *mind* of Christ we have the *spirit* of Christ. It is with the mind that we serve the Lord. "Serving the Lord with all humility of mind," etc. See Acts xx: 19. "So, then, with the mind I myself serve the law of God ; but with the flesh the law of sin." See Rom. vii: 25. Hence, we serve the Lord with the mind of

Christ. The mind of Christ led to obedience to the will of his Father in all things required of him, even to the death of the cross, which obedience was prompted by perfect love. Therefore when a person submits to the law of Christ, as revealed in his gospel, with an honest and good heart, he has the mind of Christ. For Jesus said: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John xv: 10.

But the commandments of Christ compose the law of the mind of Christ, which is also the law of all who have the mind of Christ. Paul said: "But I see another law in my members warring against the law of my mind," etc. See Rom. vii: 23. Paul had the mind of Christ, and the law of his mind was the law of God; for he said: "So, then, with the mind I myself serve the law of God." See 25th verse. This law of the mind is also the law of the Spirit of life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii: 2.

This law of the mind is the new covenant that God said he would write in the minds of his people. See Heb. x: 16. It is the law that was written in the minds of the apostles by the Holy Spirit on the day of Pentecost, as Jesus

had promised, and is called the gospel of Christ. This gospel is spirit because it is words of the Spirit of Christ, through which eternal life is obtained. Jesus said: "The words that I speak unto you they are spirit and they are life." When a person is prompted to accept the gospel through faith, he accepts the power of God unto salvation, for Paul said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." See Rom. i: 16. When he accepts the gospel he accepts the grace of God unto salvation, for the gospel is the grace of God that brought salvation to all men, teaching them how to live in this present world. See Tit. ii: 11, 12. When a person accepts the gospel he accepts the Holy Spirit unto salvation, for the gospel is the power of the Spirit unto salvation. Paul said his preaching was in demonstration of the Spirit and of power. See 1 Cor. ii: 4. Hence, when a person has the teachings of the gospel implanted in the heart, he has the grace of God, Christ and the Holy Spirit.

It is only in this sense that any one can consistently claim that Christ is in him. Jesus said: "I and *my* Father are one." John x: 30. They were one in mind or purpose, evidently, and in this sense we understand Jesus when he said, "At that day ye shall know that I *am* in

my Father, and ye in me, and I in you." John xiv: 20. Hence, persons can be in Christ and have Christ in them only by having the mind of Christ, which is a mind that accepts what God requires and rejects that which is contrary to his will.

We have shown that when persons enter the church of Christ by obeying from the heart the form of doctrine delivered them, they become one in the body of Christ; and as they have the mind of Christ, it is evident that they are one in mind and body—not one mind and many bodies, as some endeavor to show by their teachings. Hence, it is plain that we may know if we have the spirit of Christ.

In view of the foregoing evidence, we are forced to conclude that the Spirit operates upon the hearts of sinners through his teachings, which is the gospel. When sinners accept salvation upon the terms of the gospel, they become members of the body of Christ; and because they are sons, God sends forth his Spirit into their hearts, crying, Abba, Father. None can truly call God his father before they are made sons. To be sons, they must be joint heirs with Christ, and to be joint heirs with Christ they must become children of the covenant of promise, which is the government of the church or kingdom of God on earth. Hence,

when a person enters the church of Christ he is made to cry Abba, Father, through faith in the promises of the Spirit of God. What are the promises of the Spirit? "And this is the promise that he hath promised us, *even* eternal life." 1 John ii: 25. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i: 3, 4. Hence, we escape the corruption of the world "through the knowledge of God, and of Jesus our Lord," as revealed in his word by the Holy Spirit.

What is the corruption of the world? It is the works of the flesh. See Gal. v: 19–21. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." 22, 23. Hence, "if we live in the Spirit, let us also walk in the Spirit." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii: 1. Let us "try the spirits

whether they are of God: because many false prophets are gone out into the world."

There is an infallible guide by which to distinguish between truth and error. The apostle John said: "We are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John iv: 6. It is evident, therefore, that in order to know God it is necessary to hear the teachings of the apostles and obey them; for John also said: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii: 4. Yet the spirit of error is abroad in the world, teaching men and women doctrines contrary to the teachings of Christ and his apostles.

From the above statements of John it is readily seen that all who accept the teachings of the apostles of Christ are of God, and all who refuse to accept their teachings are not of God. Hence, any doctrine that is contrary to the teachings of the apostles is not of God. But this truth cannot be accepted without faith in the record that God has given of his Son. John said: "He that believeth on the Son hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." 1 John v: 10.

Faith is a grand principle upon which the salvation of all sinners depends. It belongs to that part of the divine plan of salvation which is required to be performed by man. In order to the salvation of the world it was necessary that a way be prepared by which to escape condemnation. This way wholly depended upon the power and mercy of God. He, by his grace, prepared the way through the offering of his Son and through the work of his Spirit. The Son satisfied all demands of a violated law, and and with his blood he paid for the establishment of that divine institution which he called his church. The Spirit was sent to organize this church by giving laws of induction, and also laws by which the body was to be governed. But after God prepared this part of the work by his Son and Spirit, man is required to accept it through faith, which acceptance is the witness within; for eternal life by faith in this way of salvation through the blood of Christ, by his Spirit, is the record that God gave of his son. For John also said: "And this is the record, that God hath given to us eternal life: and this life is in his Son." 11th verse. Hence, when the sinner accepts the record that God gave of his Son, as revealed in the gospel by his Spirit, he has the witness in himself through faith that testifies to a true

believer in Christ. But to accept the record is to accept the terms upon which salvation is promised in the record, which necessarily leads persons into the church of Christ; for the Spirit was sent to teach the terms upon which eternal life in Christ is bestowed. Hence, none outside the church of Christ can consistently claim that they have the witness within that they are true believers in Christ. Therefore, to receive the comfort of the Holy Spirit, and eternal life in the world to come, we must obey from the heart the form of doctrine delivered us by the Spirit through the inspired apostles of Christ, by which we are led into his church and receive the atonement of his blood in the remission of sins.

In the last chapter of Revelation we have the following: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus we find in the close of the revelation of God to man, that the last invitation to partake of the waters of life was given by the Spirit and the church.

The Spirit abides in the church, and invites all who will partake of the waters of life to come into the church and receive the blessings promised. The church invites all to come into the fold and receive the comfort of the Holy Spirit of promise. "I, Jesus, have sent mine angel to testify unto you these things in the churches." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus."

CHAPTER XVII.

SERVANTS OF SIN AND SERVANTS OF RIGHTEOUSNESS.

"And you hath he quickened who were dead in trespasses and sins."—*Eph. ii:* 1.

WE learn from the above scripture that those Ephesian brethren were at one time dead in sins. By reading the 11th, 12th and 13th verses, we find that they were so considered while they were aliens from God, "having no hope and without God in the world," but were made alive by the blood of Christ. We therefore conclude that all sinners are considered as being dead in sins until they come to God.

In what sense are sinners dead in sins, and how are they quickened?

We are taught by many that to be dead in sins is to be totally depraved in sin; that the alien sinner cannot have a good thought or perform a good act, in which to be made alive to God; and that God must free him from sin by a direct power of his Spirit before he can perform any good work acceptably in the salvation of his soul. Hence the sinner is made alive in Christ independent of any act, deed or works.

From one of the advocates of the above theory, we have the following: "We believe a man is saved solely by GRACE *through faith*, and that independent of any act, deed, or works." He makes no distinction between the works of the sinner who obeys human devices, and those of the one who hears the word of God, receives it into an honest and good heart, and obeys it as directed by the Holy Spirit; but in his blind zeal he states "that they are all sure of hell, if they do not quit insulting God by their good *works*, and trust alone in Jesus for salvation." (See tract called THE NATURE AND EVILS OF POPULAR LIBERALISM.) This sounds strange when we consider that it comes from one who professes to believe the word of God.

The word of God teaches the sinner to repent and be baptized for the remission of sins. See Acts ii: 38. The word of God teaches that the sinner purifies his soul in obeying the truth through the Spirit. See 1 Pet. i: 22. The apostle Paul said to his Roman brethren, "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. vi: 17, 18. Hence, it is plain that the teachings of Peter and Paul condemn the theory of salvation by

faith without works, as taught by the writer of the above tract. Yet he has expressed the sentiment of thousands who claim to believe the teachings of God's word.

The above teachings of the apostles show very clearly that the sinner is quickened or made alive in obedience to God's law, which answers our question in part. But in what sense is the sinner considered as being dead in sins?

To be dead in sin is to be servant of sin. A servant of sin is one who is in bondage to sin. Sin is his master, and eternal punishment is the reward which he receives for his services.

He is a servant of sin, not because he *cannot* be a servant of righteousness, but because he *will* not. Jesus, when speaking upon one occasion to unbelievers, said: "And ye will not come to me, that ye might have life." John v: 40.

The reward of a servant of righteousness is eternal life.

A servant of sin is a servant of Satan in the kingdom of Satan. A servant of righteousness is a servant of God in the kingdom of God. A servant of sin cannot receive the reward of a servant of righteousness, because he has yielded himself a servant to obey sin (Satan). A servant of righteousness cannot receive the

reward of a servant of sin, because he has yielded himself a servant to obey righteousness.

This is proven by the following: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi: 16.

A servant of sin is free from righteousness. "for when ye were the servants of sin ye were free from righteousness." 20th verse. They were free from the service and reward of righteousness in the same sense that a citizen of one government is free from the service and reward of a citizen of another. A servant of sin belongs to the government of Satan, hence he cannot serve righteousness and receive the reward bestowed upon the servants of righteousness while he remains loyal to the kingdom of Satan.

A servant of righteousness is free from sin. See 18th verse. He is free from sin in the same sense that a servant of sin is free from righteousness. He belongs to the government of God, hence he cannot serve sin and receive the reward of the servants of sin while he remains loyal to the kingdom of God. John said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John iii: 9.

It is evident, therefore, that a servant of sin cannot serve the law of righteousness and receive eternal life while he remains loyal to Satan. The first thing that God requires of a servant of sin is to renounce his allegiance to the kingdom of Satan and become a subject of the kingdom of God, by obeying the law of adoption.

A servant of righteousness cannot serve the law of sin and receive eternal punishment while he remains loyal to God. The first thing that Satan requires of a servant of righteousness is to renounce his allegiance to the kingdom of God, by which he is made a servant of the kingdom of Satan.

But a servant of sin may renounce his allegiance to Satan and become a servant to righteousness in obeying from the heart the form of doctrine delivered him, as shown by Paul, Rom. vi. This form of doctrine, which is baptism, is the entrance into the kingdom of God on earth through which the servants of Satan make their escape from the bondage of sin.

The ears of the Lord are open unto the prayers of all who enter by the door into the kingdom of his dear Son; but his face is against those who refuse to renounce their allegiance to Satan, and refuse to become a servant of God in obedience to the gospel of Christ. "For

the eyes of the Lord are over the righteous, and his ears *are open* unto their prayers: but the face of the Lord is against them that do evil." 1 Pet. iii: 12.

But a servant of righteousness may renounce his allegiance to God and become a servant of sin in obeying the dictates of an evil conscience. This evil conscience is formed by failing to overcome the sins of the flesh. By yielding to the unholy desires of the flesh, he is led to dishonor God, and his last state is made worse than the first.

In the Revelation of Jesus Christ to John, we have the following: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii: 5.

The above promise is to the members of the church of God on earth, and the inference is plain, that those who fail to overcome, their names will be blotted out of the book of life. "Take heed therefore, that the light which is in thee be not darkness." Luke xi: 35.

We understand that the perfect law of liberty (the gospel), unlike the law of Moses, requires perfection in the servants of righteousness only so far as it is possible for man in sinful flesh to be perfect. It is adapted to the

condition of man with reference to good and evil. Both principles exist in him, and it is impossible for him to destroy that disposition which tends to evil while in the flesh. But he can overcome evil with good by allowing that which is good to control that which is evil. The gospel requires this, and no more. Hence, the important things are to know what is good and what is evil in the eyes of the Lord, and to overcome evil with good.

"But," says one, "did not Jesus teach his disciples to be perfect even as their Father which is in heaven is perfect?"

He did; but we do not understand that he taught them to be equal with God in perfection. He taught them to be perfect as servants of God, even as the Father was a perfect God. The idea conveyed to our mind is, as God is a perfect God, so his servants should be perfect servants. Perfection in man depends wholly upon what God accepts as being perfect. There are certain qualifications necessary to constitute a perfect master controlling servants, and there are also certain qualifications necessary to constitute a perfect servant; yet the perfect master is more than a perfect servant, for the servant is not equal with the master, but is pronounced as being perfect. In what sense are they perfect? They are per-

fect servants and not masters. Why does the master pronounce them perfect servants? Because they have done that which he agrees to call perfect duty, and not because they are as perfect as himself as a master. Hence, as the master is a perfect master, even so should the servants be perfect servants.

God requires man to do certain things. When man complies with the requirements of God he is pronounced perfect, because he has done that which God agrees to call perfect duty, and not because man is as perfect as himself, as God. Hence, as God is a perfect God, even so should his servants be perfect servants.

From the foregoing, it is evident that the servants of righteousness are required to overcome the works of the flesh that they may be perfect in Christ. James said: "My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James i: 2–4.

What are the sins or works of the flesh?

"Now the works of the flesh are manifest, which are *these:* Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, se-

ditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God." Gal. v: 19–21.

CHAPTER XVIII.

THE GOODNESS AND SEVERITY OF GOD.

FAITH in the revealed will of God to man is the foundation upon which the salvation of sinners rests. In the preceding articles, we have endeavored to show that God has revealed a way of salvation to man; that this way of salvation is made plain; and that there is but the one way revealed by which the sinner may escape condemnation. This one way of salvation was established through the pure mercies of God for the benefit of poor fallen man. Hence it is the goodness of God that leads sinners to repentance. When the sinner is led to accept the terms of salvation from sin as directed by the teachings of the Holy Spirit, he becomes the servant of righteousness by faith in the testimony that God has given to reveal his goodness. See Rom. ii: 4–6.

In order to appreciate the goodness of God, it is necessary to consider the fact that he made man for the purpose of inheriting eternal glory and not for eternal destruction. It is not the will of God that any one should fail to inherit

the blessings of eternal life, which is evident from the following: "Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Ezek. xxxiii: 11.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii: 9. Hence God desires the eternal salvation of every human being.

Man proves that he appreciates the goodness of God by obeying his law through faith that works by love. Any one who refuses to obey the law of God, dishonors him, and proves that he is unworthy to inherit eternal life. John said, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John ii: 5. To keep God's word is to believe what it teaches, and accept it by striving to obey it, to the exclusion of obedience to the dictates of man.

While the *goodness* of God is a theme upon which all followers of Christ should dwell, ever looking to his mercy for salvation which is made manifest by his word as revealed in the gospel of Christ, they should not forget the

severity of God. Paul, when speaking of the rejection of many of the Jews and the acceptance of the Gentiles, said: "Behold therefore the goodness and the severity of God: on them which fell severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off." Rom. xi: 22.

From the above, we learn that God rejected many of his own chosen people because of unbelief, and that he accepted many who were not a people because of their faith; "because of unbelief they [unbelieving Jews] were broken off, and thou [believing Gentile] standest by faith." See 20th verse. This fully agrees with the statement of Peter when he said, "Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him and worketh righteousness, is accepted with him." Acts x: 34, 35. Hence it is evident that the goodness of God is connected with severity to the extent that it requires works of righteousness in order to receive the blessing of eternal life which God in his goodness bestows.

In view of the above fact, it is inconsistent to conclude that God in his goodness, will save man regardless of obedience to his law. He gives blessings of this life to all. He sends rain on the just and the unjust. He preserves the life of man, and directs him to an eternal

home beyond the grave. In his goodness and wisdom he prepared the way of salvation from sin and death. He sent his only Son into the world, who tasted death for every man, and with his own blood, he purchased the church of God. He gave directions by which sinful man could enter his church and receive the atonement of the blood of Christ, and in the end everlasting life.

In his severity, he passes the sentence of condemnation upon all who refuse to obey the gospel.

We can but behold the goodness and severity of God, when we read the many precious promises that are contained in the gospel of Christ, made sure to all the servants of righteousness —and of the certainty of "everlasting destruction from the presence of the Lord," of all sinners who "know not God, and that obey not the gospel of our Lord Jesus Christ."

We can but behold the goodness and severity of God when we read the same divine truths revealed by him to man before the gospel. He said: "Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abomi-

nations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

"Yet saith the house of Israel, the way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye." Ezek. xviii: 21–32.

It is evident from the above that the goodness of God with reference to eternal salvation rests upon all who obey his revealed will,

and that his severity in everlasting destruction will fall on all who disobey. Hence the goodness of God that brought salvation to sinners, rests upon all who, in obedience to his will, enter the church which cost the blood of Jesus, and his severity, to condemnation, falls upon all who refuse to obey from the heart the form of doctrine delivered them, by which sinners are made free from sin, and become the servants of righteousness.

The servant of righteousness is required to "visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is a diversity of spots in the world, known only by the teachings of the word of God. Hence, to avoid such spots, it is necessary to know just what God teaches in his revealed will with reference to the duties of the servant of righteousness. He must strive to avoid anything that is contrary to the teachings of the revealed will of God, regardless of what others may say or think. Remember that it is the duty of every being who is a subject of the law of God under the gospel dispensation, to obey his law fully believing that God will perform that which he has promised. Obey God with full assurance that your obedience will be made acceptable through the perfect obedience of Christ. Do not forget

that salvation comes through the atonement of the blood of Christ, and that his blood is reached only through obedience made perfect by his righteousness. Remember that "when ye were the servants of sin ye were free from righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Remember, also, that it was the goodness of God that led you out of the kingdom of darkness into the kingdom of his dear Son, and that he, in his severity, warns you against departing from the truth.

"There remains therefore a rest to the people of God." Heb. iv: 9. This truth should give courage and consolation to every child of God who labors in his vineyard. When they consider that they are to work out their own salvation with fear and trembling, this promise should ever be radiant in the heart to give them courage in their daily toil as they move on to the grand and glorious city of mansions prepared for them. Jesus said: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where

I am, there ye may be also." John xiv: 1–3.

In this we behold the goodness of God. In this we see the comfort of the scriptures that gives hope to the faithful in Christ. Trials and persecutions must be endured. Many privations may be met on the way, yet the glorious promise that a rest remains to the people of God, should ever find a place in the heart of the Christian.

But how many enter the vineyard of the Lord, and conclude that their labor is ended when it is only begun! How many cease to work for the Master, and disgrace his cause by partaking of the sins of the flesh without an effort to overcome the world and enter into the rest that awaits the faithful worker! All who enter the fold of Christ are required to labor. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. iv. 11. The example to which the apostle refers is found in the 3d chapter, beginning with 17th verse. We learn from this example that many of the children of Israel fell in the wilderness; hence they did not reach the land of promise because of sin through unbelief.

In this we behold the severity of God. In this we learn the very important lesson that if the sinner fails to enter the vineyard of the

Lord and labor, he will fail to enter into the rest that awaits the people of God.

Pure and undefiled religion belongs to the people of God, "Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James i: 27.

It is, therefore, the duty of all God's people to visit the fatherless and widows in their affliction. All can perform this duty, if all will labor as they are required. But all cannot perform this duty if there be members too poor to visit (assist) others, yet none are so poor that they should not be received into the fold of Christ with joy. In view of these facts, it is plain that each member of the church of Christ should earnestly strive to be able and willing to assist the needy to some extent, which should be determined according as the Lord prospers them. But if, by any means, a faithful laborer in the vineyard should be so reduced by poverty as not to be able to perform this duty, it is also plain that he should receive aid from the church, not by merely issuing a few scanty meals when poverty is rapping loudly at his door, but he should be assisted in a manner that he will be enabled to assist himself and resume his duties in the vineyard of the Lord. We un-

derstand this to be the divine order, and we behold the goodness of God in his manner of caring for the poor.

But we may be told that this order has been sadly neglected by the church. This may be true, yet we are unable to decide how all of God's people can do what is called pure religion and undefiled before God and the Father without complying with this duty. We are unable to decide how any one who is blessed with plenty of this world's good, can consistently claim to love God while he refuses to assist a brother or sister in need. John said: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John iii: 17, 18.

But all of God's people are required to keep themselves unspotted from the world. All can do this if they will strive as they are directed. To keep unspotted from the world is to refuse to partake of anything that is contrary to the will of God. Hence, all the members of God's church can do that which is called pure religion and undefiled before God and the Father, if all will labor as they are directed. And in so doing they will be permitted to enter into the rest that remains to the people of God.

CHAPTER XIX.

PRAYER.

PRAYER is a petition for a thing to be granted. Prayer to God must be from an earnest desire of heart; for God knows the thoughts of the heart, hence cannot be deceived by vain petitions. Earnest desire creates earnest prayer. This being true, any petition to God not accompanied by earnest desire that the petition be granted, is vain. But the petition must be offered through faith. "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have them." Mark xi: 24.

Hence, prayer without faith is also vain. But many earnest petitions are offered to God believing that he will answer them, yet they fail to receive that which is desired because the petition does not agree with the will of God. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John v: 14.

A petition may be offered through faith for a thing that God is willing to grant, but not in answer to the prayer, the petitioner failing

to comply with what is required in connection with such a petition. Faith without works is dead, and as acceptable prayer depends upon faith, it evident that if the faith is dead, the prayer is also dead.

"And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii: 22.

From this it is evident that God hears the prayers of only those who worship him, which fully agrees with the following: "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." John ix: 31.

"For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayers: but the face of the Lord *is* against them that do evil." 1 Pet. iii: 12.

"The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright is his delight." . . . . "The Lord is far from the wicked: but he heareth the prayer of the righteous." Prov. xv: 8, 29.

"He that turneth away his ear from hearing the law, even his prayer *shall* be abomination." Prov. xxviii: 9.

Hence, the evidence is conclusive that God hears the prayers of only those who worship

him and do works of righteousness. It is evident, therefore, that acceptable prayer depends upon desire of the heart, faith, works, and must agree with his will.

If a person pray for the blessings pertaining to this life, he cannot reasonably expect to receive them without working in the appointed way that leads to their reception. The same may be said with reference to praying for the blessings of the life to come.

But it may be argued that persons may pray and work for the blessings of this life without faith and receive them. While this may be true, it only proves that they receive them as those who work without prayer, and not in answer to prayer. God blesses the just and the unjust in many respects alike; yet all who fail to pray for his blessings fail to receive anything in answer to prayers of their own; and in so failing, they also fail to prove themselves worthy of eternal life.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi: 36.

No person who does not possess a spirit of prayer to God can obey him acceptably. To depend upon entering the church and serving God through life without a spirit of prayer is

equally as vain as to depend upon prayer without entering the church and striving to perform the duties that God has enjoined upon his people. Hence, it is the duty of all accountable beings to enter the church of God with a desire to serve him, and with a spirit of earnest prayer strive to comply with his will through life.

If the alien sinner desires that God hear his prayers for pardon and eternal salvation, he must enter the church of Christ, the only place that God has promised to hear such prayers. This truth is beautifully illustrated by the Jewish tabernacle, which represents the church and heaven. The veil separated the holy place (church) from the most holy (heaven). This veil denoted blindness on the part of the people with reference to the way of salvation that was to be established, of which the tabernacle was a figure. This blindness was further represented by the fact that when Moses stood before the people and read the law, he put a veil on his face. See 2 Cor. iii: 13, 14. The mercy seat was placed in the most holy place over the ark of the covenant, and represented the throne of God. Hence the veil of blindness was between the church and the throne in a typical sense. The high priest, who typified Jesus, the high priest of the everlasting covenant

that was to come, entered into the most holy place within the veil, and made intercession for the people before the mercy seat, the place that God promised to meet his people and bless them. See Ex. xxv: 17–22.

When the high priest went into the holy place to offer for the people of God, he carried with him the names of all the tribes of Israel upon the ephod and also upon the breast-plate of judgment. Hence, none were represented in the offerings for sin by the high priest but those belonging to God's covenant, which covenant was a type of the church of Christ which was to come. The prayers of the people of God were made acceptable in obedience to law, through the offerings of the high priest.

We have a beautiful illustration of the power and goodness of God in the above. The ephod, which bore the names of the people of God, was upon his shoulders, and the breast-plate of judgment was upon his heart, thus typifying the power and love of Jesus, the high priest of the new covenant. See Isa. ix: 6.

Christ, in his death, removed the veil of blindness, and his church is united to the mercy seat or throne of God. Hence, all who desire God's mercy in bestowing eternal salvation upon them, must enter the church of Christ in

order to reach the mercy seat, which is the only place that he has promised to meet them and bestow the blessing desired.

For what should the people of God pray?

They should pray for the advancement of the kingdom of God on earth, that his will may be done on earth as it is done in heaven. They should pray for the daily bread and for all the blessings necessary to this life. They should pray that they may be delivered from evil temptations and be enabled to serve God acceptably. They should pray that the mercy of God be bestowed upon them in remitting their pardonable sins. See Matt. vi: 9–13, and 1 John ii: 1, 2. See also v: 14–17. They should pray for the union of all God's chosen people, that they "be of the same mind one toward another." See Rom. xii: 16. They should pray for one another, and for those who bear the gospel of peace to a sinful world; they should pray that their efforts be not in vain. See Eph. vi: 18, 19. They should pray for those who speak evil of them, and reject the gospel of Christ, that they may come to a knowledge of the truth and be saved in obedience to God's will. Remember that all things made acceptable to God are sanctified by the word of God and by prayer. See 1 Tim. iv: 4, 5. And while they pray for all blessings

consistent with God's will, they should work for the same in his own appointed way.

Works and prayer are commands of God. Solomon, the wise king, said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good or whether *it be* evil." Eccl. xii: 13, 14.

But no one can obey God acceptably without a continual warfare against the sins of the flesh. Evil must be overcome with good. We learn that he that overcometh, the same shall be clothed in white raiment; and Jesus said: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." And the inference is quite plain, that if we fail to overcome we will fail to wear the white raiment in the presence of God and his angels.

We understand that God has had a kingdom through all eternity. Hence, his kingdom existed before this world was created for a grand purpose. It is reasonable to conclude that in this kingdom countless beings existed subject to the will of God; that in his wisdom he desired another class of beings to render honor to him in his everlasting kingdom; that in order to

prepare the beings he desired for this purpose it was necessary to make them subject to the passions of man, and also to create a habitation suited to their nature in which to prepare them for his kingdom; and that the members of this class of beings were to prove themselves worthy of the great blessings for which they were created by overcoming evil with good in honor to their creator.

It has been shown that man failed in the first instance to comply with the requirements, by which he forfeited his right to the eternal possessions that awaited him; that God in his mercy devised a way by which to redeem him from his fallen state; and that this salvation was accomplished by his only Son, Jesus Christ, by redeeming him from the grave, and establishing his kingdom or church on earth, through which redemption from sin is obtained. It is evident, therefore, that all who desire the glorious privilege of wearing the white raiment in the presence of God and Christ, the great mediator, in the presence of all the holy angels, and in the presence of all the redeemed of earth, must strive to overcome the sins of the flesh in obedience to the gospel of Christ.

It has been shown that the gospel of Christ is the glad tidings to sinners of the promise of salvation from sin and salvation in heaven

through obedience, made acceptable by his death, burial and resurrection. But as prayer is made acceptable through obedience to the gospel of Christ, and as obedience to the gospel necessarily leads persons into the church of Christ, it is plain that no one can obtain eternal salvation through prayer before he enters the church through obedience to the form of doctrine delivered him, by which he is freed from the bondage of sin. So long as persons remain servants of sin their prayers for remission of sins will be in vain. Hence, to "fear God and keep his commandments is the whole duty of man."

The fear of God in the heart is one of the grand principles upon which the eternal salvation of sinners depends. It is the power that opens the door of the heart and bids the Master to enter. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." Rev. iii: 20.

It is the voice of the fear of God that cries, "God be merciful to me, a sinner!" When the Spirit of God in his mighty power descended and spoke the grand truth, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ," it was the voice

of the fear of God that cried, "Men and brethren, what shall we do?" When Jesus spoke from the eternal throne of his Father to the chief of sinners, saying, "Saul, Saul, why persecutest thou me?" it was the voice of the fear of God that cried, "Lord, what wilt thou have me to do?" When the power of God was revealed to the heathen jailer by shaking the foundation of the prison from which the prayers of his imprisoned children ascended, it was the fear of God in the heart that cried, "What must I do to be saved?"

To fear God is to honor God; to honor God is to obey God; and to obey God is to love God, for the Apostle John said: "For this is the love of God, that we keep his commandments." See 1 John v: 3.

But we are told that the same apostle said that perfect love casteth out fear. This is true. "Because," said he, "fear hath torment." See 4th chapter, 18th verse.

God's children should not have the fear of torment. The fear of hell makes men and women tremble through a knowledge of disobedience, but the fear of God creates rejoicings in the hearts of the faithful. The fear of hell is a terror to man, but the fear of God is peace to the soul. The fear of hell may aid in leading sinners unto the door of mercy, but the fear

of God will lead them into a bright hope of eternal glory. The fear of hell is an inmate of the heart that tends to evil, but the fear of God is the door-keeper of the heart of the faithful in Christ Jesus.

The fear of God prompts his children to obey him because he is God, and because of his goodness. This being true, it is evident that all Christians should live in a manner that the fear of torment would be cast out. Not that they should have no fear of punishment regardless of their daily walk in life, but that they should so walk in all the appointments of the Lord that this fear would be cast out through faith in the promises of God, their Father.

That they should walk in this manner is evident from the following: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. xxiii: 4.

"Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made." Isa. xliii: 5–7.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii: 32.

But as his children are liable to be overcome by the sins of the flesh, and cease to be numbered among those who have the promise of the tree of life, they must guard well their situation, knowing the terror of the Lord, if they should be induced to depart from him. Hence Paul said: "Work out your own salvation with fear and trembling."

The faithful Christian should not fear the punishment of the wicked, but with the fear of God in the heart, he should tremble at the thought of departing from him. Why should they doubt the promises of their heavenly Father? The only cause for such doubts is a failure to comply with his will. For when they faithfully strive to serve him it is evidence of the fact that they have the proper fear of him in the heart, and his goodness is revealed unto them through faith in his promises.

This fear of eternal punishment may be connected with hatred and disobedience to God, but the fear of God is inseparably connected with obedience through love. Hence, in view of the foregoing facts, it is evident that, while Christians who are faithfully striving to

serve the Master, should guard against the liability of being overcome of evil, they should not live in fear of future punishment, but they should ever abide in full faith of the fact that God will perform that which he has promised. "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

In this and the preceding articles we have endeavored to show man's responsibility to God, the necessity of obedience and the means through which such obedience is made acceptable. We have endeavored to show the utter impossibility of any one performing an act of obedience by which to merit salvation without the intercession of Christ, and at the same time the great necessity of obeying God and wholly depending upon the righteousness of Christ being imputed unto him, by which such obedience is made acceptable

The righteousness of Christ is imputed unto all who obey the law of God, and sin is imputed unto all who disobey it. It is therefore quite evident that the righteousness of Christ saves sinners through obedience to the law of God. But as the law of God necessarily leads persons into his church, the only conclusion to which we can arrive is, that in order to have the righteousness of Christ imputed unto us, it

is necessary to enter his church in obedience to the law of God as revealed in the gospel of Christ.

The Apostle Peter said: "And it shall come to pass *that* whosoever shall call on the name of the Lord, shall be saved." Acts ii: 21. The above scripture evidently refers to all who have entered the church of God in obedience to his will, for Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii: 21. It is, therefore, quite evident that whosoever calls on the name of the Lord must also do his will in order to be saved. But no one can do the will of the Lord while he refuses to enter the church of Christ in obedience to his will. This being true, it is plain that no one can call on the name of the Lord in a manner acceptable to him, without entering his church.

God has established the way by which both Jew and Gentile may call on his name and be saved, and he has appointed the place for such service. He has promised to meet all who call on him at his mercy seat, and nowhere else. But the entrance to his mercy seat is also the entrance to his church, which has been shown. We therefore say to all who desire to call on

the name of the Lord and be saved, if you are out of the fold of Christ, obey the will of his Father by entering into his church, unto his mercy seat, the place that he has promised to meet you and bless you in answer to prayer made acceptable by obedience.

Jesus said: "Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi: 28–30.

While this scripture was addressed to the Jews, it is equally applicable to the Gentile. The Jews had a yoke upon their necks which they were unable to bear, and the Gentile was under bondage to sin, without hope and without God in the world. Hence, both Jew and Gentile were required to take the yoke of Jesus upon them. But in order to obey this requirement it is necessary to know what his yoke is, and in order to go to him, it is necessary to know where he is, and to know the way. But we learn that God is upon his throne of mercy, and that Jesus is at the right hand of his Father, ever ready to make intercession for his people. Now, as the mercy seat of God is approached by the door into his church, it is

evident that the way to Jesus is through the door into his church.

The law of Moses was the yoke which was upon the Jews. Christ took this yoke from their necks by the establishment of his church, and required them to take his yoke upon them, which is the gospel. The Gentiles are also required to take the same yoke upon them, and learn of him. Hence, in order to be classed among those who call on the name of the Lord, in the way that secures salvation from sin, it is necessary to come to Jesus through the door into his church.

But it may be argued that the doctrine set forth in our articles deprives many good men and women of eternal salvation, although they may claim to be worshipers of God. While this may be true, the fault is not in the doctrine, but in those who refuse to obey the doctrine. In our investigations we have not deprived any member of the church of Christ of eternal salvation, nor have we deprived any accountable being to God of the privilege of entering his church upon the terms of the gospel. When persons refuse to worship God according to his will, they deprive *themselves* of the blessings that God has promised to those who obey him. Jesus said: "Many will say to me in that day, Lord, Lord, have we not proph-

esied [taught] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii: 22, 23.

Now, it cannot be consistently denied that in the above statements Jesus describes a large class of persons who are doing many wonderful works, claiming that they are done in his name, yet they are workers of iniquity.

CHAPTER XX.

HOPE OF THE CHRISTIAN.

WHILE there are many conflicting theories of worship in existence, and as the advocates of each claim to have a hope of salvation in heaven, a short investigation with reference to this subject will not be amiss.

We learn that we are saved by hope. See Rom. viii: 24. But as a hope of eternal salvation depends upon our faith, and as our faith may be predicated upon a false theory, it is evident that our hope may be vain. For if our faith is predicated upon a false theory, it is vain. And if our faith is vain, our hope is vain also. But as the hope of salvation depends upon our faith, and as vain faith cannot save, it is evident that the hope by which we are saved does not depend upon a faith predicated upon a false theory of worship. Hence true hope is predicated upon the faith of the gospel of Christ, and may be sustained by reason consistent with its teachings, which we will now endeavor to show.

"Wherein God, willing more abundantly to

shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which it *was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; [or within the most holy place;] Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec." Heb. vi: 17–20.

"God made promise to Abraham saying, Surely blessing I will bless thee, and multiplying I will multiply thee," and confirmed *it* by an oath." See verses 13 and 14. These are the "two immutable things, in which it was impossible for God to lie, that we who have fled for refuge, might have strong consolation to lay hold upon the hope set before us."

The blessing promised to Abraham was fulfilled in Christ by the establishment of his church which cost his own blood, and all who enter by the door into this church, will be blessed with faithful Abraham; for God has confirmed it with an oath. "And this I say, *that* the covenant that was confirmed before of God in Christ, the law, [of Moses] which was four hundred and thirty years after, cannot dis-

annul, that it should make the promise of none effect." Gal. iii: 17. Hence the law of Moses, which was given four hundred and thirty years after the promise made to Abraham which led to the establishment of the new covenant in Christ, could not affect the promise. "For if the inheritance [of eternal salvation] *be* of the law, [of Moses,] it is no more of promise: but God gave *it* to Abraham by promise." See 18th verse.

It is evident, therefore, that this blessing promised to Abraham, is made sure and steadfast to all the members of the body of Christ, "And he is the head of the body, the church." See Col. i: 18. It is also evident that this promise is *not* made sure and steadfast to any one not a member of this body or church.

While this body is composed of many members, and these members may be divided into many assemblies or congregations, yet they are members of the same body, adopted into the same family, by the same law of adoption, and wear the same name by which to be identified as the children and heirs of God. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: So also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether we

be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii: 12, 13. The law of spiritual adoption was given by the Holy Spirit. And when a person obeys this law, he is baptized, or adopted, into the one body, by the one Spirit, and has been made to drink into the one Spirit by accepting and imbibing the teachings of this one Spirit.

But God also said, in "multiplying I will multiply thee." This has reference to the spiritual children of Abraham, made heirs of the promise through faith. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii: 14. The promise made to Abraham was to include the Gentile as well as the Jew, and this fact was made known to them through the Spirit, when he sent the apostles of Christ to them with the perfect law of liberty. Now all who accept this law, are made children of Abraham by faith, and are made partakers of the promise by the gospel. "Know ye therefore, that they which are of faith, the same are the children of Abraham." Seventh verse.

In view of these facts, it is plain that persons are made the children of Abraham and heirs according to the promise in obedience to the spiritual law of adoption by which they become

members of the one body. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 27–29.

With the foregoing facts before us, we can readily understand how all the children of God may be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear. See 1 Peter iii: 15. They have obeyed from the heart the form of doctrine delivered them, by which they were made free from sin, and became the adopted children of God and made heirs of the promise of eternal salvation. Their hope is made sure and steadfast, for it rests upon the promise of God, and is confirmed by an oath.

But strange the fact, that there are those who claim to love God; who claim to know his will; and who claim to have a desire to honor his name, but teach doctrines which tend to make void his law. They teach sinners that salvation from their sins and salvation in heaven is obtained by faith only. They make membership in the church of Christ non-essential to salvation, thereby virtually making void the

only divinely appointed institution on earth revealed to man, in which he can acceptably comply with all Christian duties required of the followers of Christ, as revealed in his gospel. "It *is* time for *thee*, LORD, to work: *for* they have made void thy law." Ps. cxix: 126.

A person may have a hope of salvation predicated upon a false theory, yet it is a hope without a promise. This being true, it is also a hope without a reason. But the hope that rests upon the promise of God is reached by entering his church in obedience to the law of adoption. Hence all who enter the fold of Christ should do so fully trusting in the word of God. They should not allow any one to move them from their hope in the promises of God through the gospel. Remember that God established *one*, and *only* one church on earth; that Christ is the head of this church; that remission of sins through the atoning power of his blood is in this church; that this church is entered by obeying from the heart the form of doctrine delivered to sinners by the apostles, by which they are freed from sin; that the salvation of sinners through the blood of Christ is made to depend upon obedience to this form of doctrine; that it is God's order, and that man is not authorized to revoke it. Paul said, "But though we, or an angel from heaven, preach

any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i: 8. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ." 11th and 12th verses.

Brethren, let us all stand fast in the faith of God, earnestly striving to do all that he requires, "and be not moved away from the gospel." Let us all strive to love one another as we are directed by the Father. Let us not set at naught a brother because of some error into which he may be led, but let us entreat him as a brother. We understand that a brother in error should be reproved, but it should ever be done in the spirit of love.

Judge not a brother. This matter belongs to the Lord. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. xiv: 10. "So then every one of us shall give account of himself to God." 12th verse.

"But," says one, "how can I love a brother who will persist in teaching and practicing error? We answer, how can any one expect God to love him, if he rejects his brother, because he may have imbibed some error, or may

be overcome by some fault or evil. Convince your brother of his fault, and he will, doubtless, thank you for your kindness. But if in your efforts, you fail to convince him of error, examine yourself, for it may be that a part of the error exists with you. Remember that the only true way to settle any difficulty existing among the brethren, is by the directions of God's divine law, which works by love. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John ii: 9, 10. Hence to love our brother is evidence that we abide in the light which shews unto us our own faults as well as those of our brother, and leads us to the blood of Jesus that we may be cleansed from our sins.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i: 7. What a glorious promise to all of God's children who walk in the light, upon which to predicate their hope of eternal salvation! All are liable to err through the weakness of the flesh, but confession of sins is obedience to God's law.

"And you that were sometime alienated and enemies in *your* mind by wicked works, yet now

hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreproveable, in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. i: 21–24.

The hope of the gospel is predicated upon the faith of the gospel. The faith of the gospel is the faith that leads sinners to the mercy seat of God, which mercy seat is approached by entering the door of his church by a new and living way, consecrated for all his adopted children.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; And *having* a high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; for he is faithful that promised." Heb. x: 19–23.

CHAPTER XXI.

THE FINAL JUDGMENT.

"And as it is appointed unto man once to die, but after this the judgment."—*Heb. ix: 27.*

FROM this we understand that all must appear before God in judgment, and give account of themselves; "for we shall all stand before the judgment-seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." See Rom. xiv: 10–12. Then, how important that all be prepared to meet God. We should ever bear in mind that we must meet God in judgment whether prepared or unprepared. All who are prepared will be received into everlasting life, for they are those who have not defiled their garments, and are accounted worthy. All who are not prepared will be banished "from the presence of the Lord, and from the glory of his power."

How are persons to be judged in the last day?

Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth

him, the word that I have spoken, the same shall judge him in the last day." John xii: 48. But the words of Jesus are found recorded in his gospel; hence all who reject Christ and refuse to receive his gospel, will be judged by the gospel. Then how important that all beings who are accountable to God for their acts, study his revealed will to them, by which they are to be judged in the last day. Yet there are many who spend their lives in pursuit of the pleasures and profits pertaining to this life only, seeking the wisdom of this world to the exclusion of the wisdom of God revealed unto them, by which to be led into everlasting possessions in God's mansions of eternal glory.

The gospel of Christ is the power of God unto salvation, and by it will humanity be judged at the last day. By it the righteous will stand and the wicked will fall. Who are the righteous? We answer, they are those who strive to enter in at the strait gate. They are those who strive to know and obey the will of God. They refuse to follow the dictates of man. They are the friends of God, who earnestly contend for the faith of God. When they are overtaken in a fault they confess their faults, and the blood of Jesus cleanses them from all unrighteousness, for they have come to the place in which they reach the atoning

power of his blood. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just *men* made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel." Heb. xii: 22–24.

But we learn that judgment will first begin at the house of God. "For the time is *come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 1 Pet. iv: 17. Hence, all who enter into the church of God should strive to avoid anything that may tend to evil. Evil in the heart is the source of willful sin, and we understand willful sin to be sin unto death. See 1 John v: 16.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i: 13–16.

In view of the foregoing testimony on this subject, it is evident that sinners are required by the gospel of Christ to become heirs of God in obedience to the law of spiritual adoption, and follow after righteousness, in order to receive the promise of the Father in the last day. This is the order of the Holy Spirit. To obey the order of the Holy Spirit, as revealed in the gospel of Christ, secures the promises of God made known *by* his Spirit. Hence the Spirit operates upon the heart of the sinner through the teachings of the gospel, by which they are to be judged in the last day.

We are unacquainted with any people claiming to be worshipers of God, who deny God's power to operate upon the heart of the sinner through his Spirit independent of the gospel of Christ as revealed to man, by which the recipient of such operation is converted to God by a change of heart and the remission of sins. Yet we have no authority to say that he does so, beyond that of man, as we have failed to find any divine statement revealing this to be a fact. While many claim that they have received such an operation upon their hearts, yet the only evidence they offer in support of their claim is their feeling, which is produced by believing that God, for Christ's sake, has pardoned their sins. There are others who be-

lieve that God, for Christ's sake, has pardoned their sins in obedience to the gospel through faith, yet the advocates of the above theory will not accept the evidence given by this class of persons for their acceptance with God, because they add obedience to their faith. How strange! If a person should invest all his earthly means of support in any enterprise, depending upon his feelings for a future reward of prosperity, it would, doubtless, be pronounced a very unwise act by his friends. But he may risk the salvation of his soul upon his feelings, and be pronounced one of the wisest persons of the age. How strange that men and women will neglect to read the word of God for themselves, and allow others to lead them into such delusions!

Although the word of God plainly teaches that sinners are begotten of God by the Spirit through the gospel, and not one sentence supporting the theory of salvation from sin by a direct operation of the Spirit independent of the gospel of Christ, as taught by some, yet many predicate their hope of salvation upon faith in that which cannot be sustained by divine teachings.

We are fully justified in stating that the Spirit of God will not perform any operation upon any person contrary to what he has revealed to man by the gospel. And as the gospel plainly teaches that the heart is purified by

faith, and the soul is purified in obeying the truth, we are forced to decide that the Holy Spirit does not save sinners independent of faith in, and obedience to, the gospel of Christ. In view of this fact, it is evident that when a person is made to believe that the Holy Spirit has wrought a work upon his heart and soul to the extent of his eternal salvation, independent of obedience to the law of spiritual adoption, as revealed in the gospel of Christ, it is his imperative duty to yield implicitly to the teachings of the Holy Spirit, although he may have to surrender a most wholesome doctrine and full of comfort to all who have imbibed it.

To depend upon something not revealed by the Holy Spirit for salvation, is extremely dangerous. To wholly rely upon what has been revealed by the Holy Spirit, is infallibly safe. We therefore say to all who desire the operation of the Spirit, do what he has told you to do by the gospel of Christ, and he will perform all that he has promised. Obey the spiritual law of adoption, by which you will be made an heir of God and a joint heir with Christ. Follow after righteousness as the Holy Spirit has directed, and you will receive the blessing of everlasting life at the last day.

Kind reader, if you have been adopted into the family of God, stand fast in the faith of

the gospel of Christ, relying upon the promises of God, made sure to all his faithful children. But if you have not obeyed the law of adoption, by which to become an heir of God, obey the teachings of his Spirit, and you will be enabled to cry Holy Father, through faith in his promises. If you desire to obey God, do so in his own appointed way. If you desire to work righteousness, be added to the body of Christ, which is the church, and you will have the promise of the blessings of God to sustain you in your work. And if you hold out faithful unto the end he will bestow the blessings promised. You may be accused of denying the operation of the Spirit because you do not believe that he has converted you in a manner that he has not promised. Follow the directions of the Holy Spirit, and you will find yourself on the Lord's side in the last day. Fear not what man may say or do, but earnestly contend for the faith of the gospel regardless of the devices of man. Jesus, when instructing the twelve apostles, said: "What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x: 27, 28.

But it may be argued by some that they are not good enough to obey God acceptably. A very inconsistent argument indeed. You cannot reasonably expect to become any better by refusing to obey him. If you have honesty and goodness enough in your heart to desire to serve God in his own appointed way, by receiving his word as revealed in the gospel of Christ into the heart, and keeping it, you are good enough to serve God acceptably. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience." See parable of the sower. Luke viii.

When the Pharisees asked the disciples of Jesus, "Why eateth your Master with publicans and sinners?" Jesus taught them that he did not come to call the righteous, but sinners, to repentance. See Matt. ix: 11–13. It is therefore evident that sinners are required to obey the gospel, by which they are made free from sin, and have their fruit unto holiness, and the end everlasting life.

CHAPTER XXII.

CONCLUSION.

WHILE much has been said and written with reference to God's having a chosen and peculiar people, chosen unto salvation through the foreknowledge, wisdom and decrees of God, and while we understand the divine teachings to fully sustain the fact that such a people exists, it is, nevertheless, true that the minds of many are quite confused on this subject, simply from the fact that they refuse to study the word of God for themselves, depending upon others to direct their steps. It is evident that such a people exists, from the following: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter ii: 9, 10.

We presume it will not be denied that the Jews were God's chosen people until the estab-

lishment of the gospel dispensation, and that the above statements of the apostle were addressed to the Gentile brethren under the dispensation of the gospel of Christ. It is, therefore, evident that under the gospel of Christ, God has a chosen people among the Gentiles as well as among the Jews. Hence the difficulty arises, not respecting the fact that God has a chosen people, but from the fact that many differ respecting the manner in which they are chosen. While some may argue that a person becomes one of God's chosen people independent of any act of the creature, either from the foundation of the world, or at some other time by a direct operation of the Holy Spirit, and others deny the above, it is quite plain that the only way to decide this matter is to appeal to the teachings of the divine standard.

Now to the question: How are God's people chosen? In the first chapter of Peter's first epistle, 2nd verse, we have the following: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." The 5th and 10th verses read thus: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Of which salvation the prophets have inquired and searched diligently,

who prophesied of the grace *that should come* unto you." But as the grace of God that brought salvation, to which the apostle refers in the 10th verse above, is made known by, and includes the gospel, and as God's chosen people are *kept* by his power through faith unto salvation, as shown by the 5th verse, which power is the gospel of Christ, we decide that God's people are *chosen* through the same power by which they are *kept*. This is evident from the teaching of the 2nd verse from which we learn that they are chosen according to the foreknowledge of God, through sanctification or holiness of the Spirit unto obedience, which obedience is to the gospel evidently. Hence God's people are chosen through obedience to the gospel of Christ.

Viewing the subject in this light, the above scriptures are made clear to the mind; for God by his grace devised a way of salvation and sent the Holy Spirit to direct sinners into this way, by directions of holiness revealed by the gospel of Christ, obedience to which is made acceptable through faith unto salvation.

That the Holy Spirit *did* give directions by which persons could become God's chosen people, and that the gospel of Christ includes the directions is quite evident; for when the prophets inquired of, and searched diligently

for facts relating to those directions, and prophesied of the same, they did so, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, which the Holy Ghost sent down from heaven." See 11th and 12th verses.

This divine truth is further shown by the following: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii: 13, 14. From the above it may be readily understood that the direction of the Spirit includes all who will accept the call by the gospel, by which they became God's chosen and peculiar people, and all who refuse to accept the call as revealed in the gospel of Christ fail to become such a people. It is therefore quite evident that all who enter the fold or church of Christ by the directions of his gospel

become the chosen people of God, and all who refuse to enter this fold in obedience to the law of spiritual adoption cannot consistently claim to be members of the family composed of God's chosen people. The promise of eternal salvation is reached by all sinners in obedience to the form of doctrine delivered them by which they are freed from sin and become the servants of righteousness, or the chosen of God—chosen through faith perfected unto salvation by works, not of man but of God.

From the scriptural evidence adduced in the foregoing articles, we arrive at the following conclusions:

1. That the law of Moses could not give life; "for if there had been a law given which could have given life, verily righteousness would have been by the law." It needed the righteousness of Christ to make obedience to this law acceptable unto salvation.

2. That the law of Moses was taken out of the way and a perfect law of liberty was given, obedience to which could give life, for obedience to this law is made acceptable unto savation by the intercession of Christ. All of God's people who worshiped under the law of Moses, and who died before it was taken out of the way, died under the curse of it, but were redeemed from under this curse by the intercession of

Christ when he took it out of the way, nailing it to his cross. All who were living at the time of the establishment of his church were also redeemed from this curse, and required to obey the gospel.

3. That Christ purchased his church with his own blood, which atones for all who enter into this fold.

4. That this fold is entered only through obedience to the law of adoption.

5. That the gospel "is the power of God unto salvation to every one that believeth," and contains the perfect law of liberty in which all of God's people are required to stand fast.

6. That the gospel is the grace of God that brought salvation to all men. Hence when persons live in a manner that their daily walk through life is sustained by the gospel of Christ, they are sustained by the power and grace of God.

But we may be told that we teach only a form of godliness. In reply we would say, that while we teach a form of godliness, we do not deny the power thereof. The great beauty and sublimity of true godliness is, the form is always attended by the power. To claim to have godliness without form is like faith without works. It is dead. James said, "shew me thy faith without thy works, and I will shew thee my

faith by my works." See James ii: 18. The same may be said with reference to the power and form of godliness. Obedience to the form is that part of salvation which belongs to man. The power is of God. When man obeys the form, God applies the power.

For the benefit of some, it may be proper to state that the gospel is not composed of paper and ink, but is composed of divine facts revealed to man by the Holy Spirit, including commands to be obeyed, and "exceeding great and precious promises" to be enjoyed, which facts are made sure and steadfast by the promise of God through the death burial and resurrection of Christ, and may be found recorded upon paper for the benefit of mankind.

7. That pure religion is something done *for* the Lord, not something felt *from* the Lord. Feelings follow as a result. When a person obeys from the heart the form of doctrine delivered him by the gospel of Christ, visits the fatherless and widows in their affliction, and keeps himself unspotted from the world, he feels happy because he has obeyed his heavenly Father.

8. That we know we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother, is a murderer:

and ye know that no murderer hath eternal life abiding in him." 1 John iii: 14, 15.

Who are the brethren? It will not do to say that it is only those who are free from error. The apostles recognized as brethren, those who had imbibed error. They often reprove such brethren, yet they loved them. All had been adopted into the same family. Each wore the same name by which to be known as one of the family of God. Hence our brother is known by his spiritual adoption and by the name he wears. We therefore conclude that all of God's adopted children should wear the same name by which to be known as his children, that they may be able to recognize each other, and be recognized by the Father.

9. That we should not be ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men who hold the truth in unrighteousness."

Come now and let us reason together, saith the *Lord:* though your sins be as scarlet, they shall be as white as snow; though they be red

like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it." Isa. i: 18–20. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee." Acts xxiv: 25.

From the above testimony, we decide that the righteousness of God is a divine revelation to man through the gospel of Christ, and is adapted to his comprehension. This being true, it is evident that persons should confine themselves to reason and the revelation of God when speaking with reference to Christianity. Hence we conclude that the righteousness which may be felt, but cannot be told, is not the righteousness of which God and the apostles of Christ reasoned.

When we hear a person teaching sinners that they are totally depraved, that they are not required to perform any good act or deed by which to reach the atoning blood of Christ, that such an effort on their part is an insult to God—and then insist that they must repent and seek God in prayer in order to reach his mercy through the blood of Christ, we conclude

that such doctrine is false. For it is contrary to reason and the revelation of God as revealed in his gospel.

When we hear a person teach that God holds all his people accountable to him for the manner in which they conduct themselves through life, for their influence in their walks and teachings, that they will receive a just recompense of reward for their transgressions and disobedience—and then teach that they are safe, that they can never fall, for once in grace always in grace, hence will be admitted into everlasting life with the reception, "well done thou good and faithful servant," we conclude that error exists along this line somewhere. For such doctrines in connection, are contrary to reason and the revelation of God. They have the tendency to cause many to reject the truth of the first, and accept the falsity of the second, by which they are led to believe that they may sin against God with impunity.

Reason and the revelation of God teach that man is required to obey God; that if man refuses to obey him, he will reap the wages of sin, which is death; that God in his wisdom and mercy, established one kingdom or church on earth, and required sinners to repent, and enter this church by obeying the form of doctrine delivered them through the gospel of

Christ, by which they would be freed from sin, and become the servants of righteousness.

Reason and the revelation of God teach that false teachers would arise teaching for doctrine the commandments of men, and that many would follow their pernicious ways. See 2 Peter ii: 1–3.

Righteousness which cannot be sustained by reason and the revelation of God as found in the gospel of Christ, is not the righteousness that will lead sinners into his fold.

Reason and the revelation of God teach, that the church of God which cost the blood of Jesus, is better than any humanly devised order that cost only the ingenuity of man. Such orders rob the church of the glory that belongs to it. By exalting such orders, the church is debased.

Baptism for [in order to] the remission of sins is the chief point of attack by those who advocate the doctrine of salvation by faith only, when contending for their theory. That baptism is one of the divinely appointed means by which the sinner is led to the only place that God promises to pardon sins, cannot be refuted by consistent argument. Yet there are many who claim, and doubtless believe, that they are divinely called, teaching persons that baptism is not essential to salvation. They, by their

doctrines, virtually teach that God commands men and women to enter his church by being baptized, but it is not necessary to obey him; that they can be saved without obeying this command of God as well as to obey it, thereby setting up the wisdom and devices of man instead of the wisdom of God. There are many of the above class who have spent their lives in searching for the wisdom of this world to the exclusion of the wisdom of God; and in so doing, they have been led to ignore many plain literal statements as found revealed in the teachings of God's word, because it does not suit their liberal feelings, hence they resort to other means more liberal.

Now it is evident that it is the duty of all accountable beings to God to study his revealed will for themselves, that they may know the truth with reference to their eternal salvation. But we may be told that all cannot understand the holy scriptures as they are revealed to man alike. While this may be believed by some, yet all who believe that a sinner is saved from his sins without being baptized, can readily see that the Apostle Peter taught that baptism saves us, but all do not accept it. They can see the statement of Ananias when he said to Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on

the name of the Lord," yet they refuse to accept it because it is contrary to the teachings they have imbibed.

But it is argued by some, that if baptism is essential to the salvation of sinners, it makes their salvation depend upon their own acts. Hence they decide that baptism is not essential to salvation, although the revealed will of God teaches from the first of Genesis to the last of Revelation that the eternal salvation of sinful man is made to depend in part upon his own acts. It is plain that obedience to God's law is required of all to whom law is given.

The whole conclusion of this matter is, that many persons read what God has revealed to poor sinful man with reference to his salvation, and understand it, but do not accept it. Hence we find many teachers, wise above that which is written by the Holy Spirit, teaching for doctrines the commandments of men, deceiving many because they refuse to read for themselves believe for themselves, and obey God rather than man. When we hear persons arguing that sinners are totally depraved; that sinners are saved by faith only; that the gospel of Christ is a dead letter; and that baptism and the church of Christ are non-essential to salvation, we are led to decide that if they *have* studied the word of God, they have studied it in vain.

The word of God may be read for different purposes.

1. It may be read in order to know just what God has revealed to man, and to know what he requires man to do. This is the purpose for which all should study his revealed will.

2. It may be read in order to find contradictory statements by which to condemn it. All who possess a heart of rebellion against the God who preserves their lives, claim to find sufficient evidence in this direction to satisfy their unholy desires.

3. It may be read in order to have the name of being a Bible reader. One person may decide to read a chapter once a week, or once a day. He can then claim to be a Bible reader. Another can decide to read a chapter each day until he reads all the Bible. After he completes his task, he can say that he has read through the Bible. The fault in pursuing such a course is not in the stated time of reading, nor in the amount read at each stated time, but it is in the purpose for which it is read. A person reading for this purpose is not apt to receive much benefit. If he is in error on any subject pertaining to divine teachings, he is not so apt to detect it as when reading for the purpose of learning what is taught. And if he should read some statement conveying to his

mind a contradiction of his belief on any subject, he would not be apt to give it much serious thought, but simply pass it by as a non-essential matter.

4. It may be read in order to bend its teaching to the support of some false theory. Such work is perversion of God's word, and is liable to deceive many who neglect to study his word for themselves. All persons who read the Bible should do so with a desire to know what it teaches, and with a desire to obey all that is made binding upon them, regardless of any prepossessed theory or notion to the contrary.

Heaven is the dwelling-place of God, Jesus, his only begotten Son, and the holy angels. It is the future and everlasting home of all who shall be accounted worthy at the last day. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came

out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii: 9–14.

Heaven is the new Jerusalem which is above, and is the mother of all who compose the body of the church that cost the blood of Christ. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv: 26.

They have been delivered from the power of Satan, and made heirs of God in obeying the law of spiritual adoption. Hence, we say to all inquirers into the way of salvation, obey this law and trust in God for the fulfillment of his promises. Salvation from sin is free to all who are willing to accept it upon the terms of the gospel, and we have no promise of salvation upon any other terms.

It may be argued that God in his mercy will save all who worship him according to the dictates of their conscience. The dictates of man's conscience caused King Saul to lose his kingdom and life. The dictates of man's conscience caused Saul of Tarsus to persecute the church of God, by which he was made the chief of sinners. But obedience to the dictates of God's word will lead poor sinners into the fold of Christ.

All Christians who have the privilege of worshiping God according to the dictates of their

own conscience should be thankful to God for this great blessing, for such a privilege necessarily secures the right to worship him according to the dictates of his divine will, which is the only worship that he has promised to accept.

We may be told that all God's children should have a feeling sense of pardon. This is true; yet they should not depend upon this feeling as evidence of their acceptance with God. As we have stated, feelings are the result of faith. When a person believes a thing to be true, he feels like it is true although it may be false. The only true evidence that any one can give for his acceptance with God is to know that he has done that which is required for such acceptance. This is the only true reason that he can give for the hope that is in him. "But sanctify the Lord God in your hearts, and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The way of salvation may be treated in a manner which would create confusion in the minds of those who stand in need of information on this subject. They may be led to possess a feeling of contentment and rejoicing in a hope of eternal life predicated upon faith in a false theory, and may be made to believe that such a feeling is "heart-felt religion." They may be

made to believe that this feeling is produced by the Holy Spirit as evidence that they are made heirs of God through Christ. While true faith, upon which true hope is predicated, comes by hearing the teachings of the Holy Spirit, they should not forget that they are commanded to "try the spirits whether they are of God: because many false prophets are gone out into the world." The Spirit of truth teaches that persons are begotten through the gospel. See 1 Cor. iv: 15. The Spirit of truth teaches that persons are saved in Christ (not out of him); that sinners are baptized into Christ, and are then made free from sin and become the servants of righteousness.

In view of these facts, it is quite evident that pure religion is very easily explained. When the servant of righteousness complies with the will of his heavenly Father, he has the witness within that he has performed that which is called by the gospel of Christ "pure religion and undefiled before God and the Father." Hence, he is made to rejoice through faith made perfect by works. This being true, we decide that the religion of the gospel of Christ may be told rather than felt.

We now say to all who have entered into the fold of Christ, let us earnestly strive to do the will of our heavenly Father. Let us work, that

we may be able to enter into that rest that remains to the people of God, abiding in the hope of the promise set before us. Let us look to the many examples of the mercy of God in the fulfillment of promises made to his people when they conferred not with flesh and blood, but yielded to the dictates of his will. Let us look to the severity of God in withholding his blessings when they refused to obey his law and followed after the dictates of man. "Let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

We say to all Christians, refuse to wear any humanly devised name by which to be known as followers of Christ. If you should be called a heretic for so doing, remember that a blessing awaits you for suffering as a Christian. If you are nicknamed by the enemies of your faith, it will not hurt you. God will decide this matter in the great day to come. Work in the name and in the way that you will be the delight of the Lord, remembering that his promises are sure and steadfast—that "there remaineth therefore a rest to the people of God."

Throughout our investigations, we have endeavored to place before the mind of the reader the way of salvation from sin as it is revealed in the word of God. In our manner of investigating this subject, we have endeavored to induce all who desire eternal salvation to wholly depend upon the means that God in his mercy has revealed to them through the gospel of Christ. A proper investigation of this subject readily shows that harmony exists with reference to the teachings of the word of God as revealed to man, when properly applied. It does not degrade the church of God by making it a non-essential order, but exalts it as God intended it should be exalted. It honors God by accepting salvation through his church, the divinely appointed means through which salvation is bestowed. It honors Jesus, the high priest, by accepting salvation through the church of God, which he purchased with his own blood, thereby accepting his blood as an offering for sin.

The position maintained in the foregoing investigations is in harmony with all the teachings of the word of God on the subject of salvation by grace, by faith, by the blood of Christ, by works, and by prayer, which are all Bible doctrines. Hence, we can say, as did Paul, "For by grace are ye saved, through faith; and

that not of yourselves; *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We can also say, as did James, "Ye see then how that by works a man is justified, and not by faith only."

We now close our investigations, trusting that they may not be in vain, but that they may prove to be a benefit by leading some poor wanderer from under the power of darkness into the marvelous light of the gospel of peace, and that they may strengthen the courage of others who have entered the fold of Christ and stand in need of strength to battle against the sins of the flesh.

"Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen."

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